

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII

JACKSON, MISS., November 19, 1925

NEW SERIES
VOLUME XXVII, No. 47

Baptist State Convention

New Albany, Miss., November 10-12, 1925

By R. L. Breland

Tuesday Evening Session

At the hour of 7:00 P. M. Tuesday, November 10th, with the splendid auditorium of the beautiful Baptist Church at New Albany practically filled with Baptists from all sections of Mississippi, Brother M. E. Perry, our song evangelist, opened the 87th session of the Mississippi Baptist State Convention by appropriate song service. Rev. Roland Q. Leavell of Picayune conducted worship, reading the first verses of the 17th chapter of John and commented on the words, "Father, the hour is come", and leading in prayer.

Brother M. E. Hawkins of the local church, in a short but happy speech, delivered the address of welcome in behalf of the church, and Mayor Ed Tate very appropriately bid us welcome in behalf of the city. Judge O. B. Taylor, the appointee, being absent, Pastor V. E. Boston of Winona was conscripted and delivered a splendid response to the address of welcome. He showed himself equal to an emergency call in a splendid ten minute address.

Dr. W. A. Hewitt, Chairman of the Program Committee, announced certain changes in the program as printed and in the hands of the messengers and the report was adopted. Dr. P. I. Lipsey, announced the Convention ready for the election of officers. J. E. Byrd nominated Dr. P. I. Lipsey for President and moved that W. E. Lee cast the vote of the Convention for him, which was unanimously carried, and Dr. Lipsey continues as President by unanimous vote. E. M. Hawkins and R. A. Kimbrough were unanimously elected Vice-Presidents of the Convention. Walton E. Lee, who has served as Clerk of the Convention so efficiently for many years, was the only one thought of for this place, so he was again unanimously elected Clerk. No Convention ever had a better one.

It was announced that Dr. J. F. Love, Corresponding Secretary of the Foreign Mission Board, who was present, would address the Convention Wednesday at 10:00 o'clock A. M.; also that the entire Convention was invited to go to Blue Mountain College at noon Wednesday and be served with lunch on the beautiful campus of that splendid college, and that the Report on Education would be discussed there in the afternoon, returning to New Albany for the evening session.

The Baptist Bible Institute Quartette of New Orleans rendered two very soul stirring songs which were very appropriate to the services of the evening. Pastor J. E. Wills of Hattiesburg read Matthew 28:16-21, and then led the Convention to the throne of Grace in a very feeling prayer. Dr. B. H. Lovelace, pastor of Clinton Baptist Church, the appointee, preached the Convention sermon on "Co-operation", using 1 Chron. 12:38 and Phil. 1:27 as a basis for his very wise

and helpful remarks. The army of Israel was keeping ranks with one mind and one spirit to make David King of all Israel, the greatest earthly king the world ever knew; but the Christian army is to be in one mind and spirit to crown Jesus King of all the world, a far greater task. This age-long conflict began with God's promise to Adam and will continue until the vision of John is made real in the binding of Satan. (1) So His soldiers must be men of courage. It takes courage to enlist in God's army, to live the Christian life, courage to propagate Christianity. (2) His soldiers must be men of consecration—have their lives dedicated to this one cause. (3) They must also be men of determination, never doubting but onward ever. These men of Israel kept rank, so they were trained men and worked in unison. They were organized, disciplined and knew how to obey orders. The need of organization of our forces is that of individual development as shown in the following statistics: Only 50% of the nominal church members ever attend any church; 25% of the members bear all the financial burdens of the church, the other 75% ride free passes or hobo their way to heaven; 90% have no family altars; 95% never put forth any personal effort to win a soul to Christ; so only 5% of the Christian army is 100% efficient as "good soldiers of Jesus Christ". The suggested remedy to secure co-operation: (1) Have before us a great and challenging objective, which we have in the great commission; (2) Have a great spirit—a great morale. (3) Have a great incentive—Israel's was to make David king of all Israel, ours is to make Jesus Christ King of kings and Lord of lords in all the world. It was a great message.

Wednesday—Morning Session

Precisely at 9:00 A. M. President Lipsey called the Convention to order. Bro. Perry led in the singing of "Bringing in the Sheaves". Dr. H. M. King, the appointee, being absent, Dr. J. N. McMillin led the worship, reading 1 Cor. 13th chapter, and briefly discussed "Partial Knowledge" and led the opening prayer.

Dr. D. M. Nelson read the 14th annual report of the Education Commission. This report shows that \$105,000.00 was received for distribution from the 75 Million Campaign. This was allocated to the various schools, their pro rata of this fund. The Mississippi Woman's College has raised the \$200,000.00 which will give it the \$100,000.00 from the Commission, which will put it on the Standard list. Blue Mountain College has not yet reached this sum, so was granted another year in which to raise this fund.

Dr. R. B. Gunter read the State Mission Report. For the sixth year this Board reports no debt. The special appeal brought in \$20,000.00. \$330,000.00 came in on the Unified Budget during

(Continued on page 5)

THE CONVENTION'S DECISION CONCERNING CO-OPERATIVE PROGRAM OF SOUTHERN BAPTISTS FOR 1926

I. The financial goal set for the year 1926 is \$700,000.00.

II. This sum is to be divided on a fifty-fifty basis, 50% going to Southwide objects and 50% to State causes.

III. Southwide objects consist of Foreign Missions, Home Missions, Christian Education, Ministerial Relief, New Orleans Baptist Hospital.

IV. State objects consist of State Missions, Christian Education within Mississippi, Baptist Hospitals in Jackson and Memphis, Baptist Orphanage in Jackson.

V. The percentage to Foreign Missions is 25% of \$700,000.00; the percentage to Home Missions is 11 1/4% of \$700,000.00; the percentage to Christian Education 7 1/2% of \$700,000.00; the percentage to Ministerial Relief is 4% of \$700,000.00; the percentage to the New Orleans Hospital is 1 1/2% of \$700,000.00.

VI. The 7 1/2% allotted to Southwide Christian Education is as follows: Southern Baptist Seminary 2 1/2%; Southwestern Seminary 2%; Southwestern Training School 1/4%; Baptist Bible Institute 1 1/2%; Education Board 1%; Negro Theological Seminary 1/4%.

VII. The percentage of distribution for Mississippi Baptist State work is as follows: Christian Education 24 1/2% of \$700,000.00; State Missions 17% of \$700,000.00; Baptist Hospitals 5% of \$700,000.00; Baptist Orphanage 3 1/2% of \$700,000.00. The 5% for Hospitals is to be divided, 1% to the Baptist Hospital in Memphis in which Mississippi has half interest and 4% to the Jackson Hospital, unless revision is deemed advisable by the State Board.

VIII. Christian Education within the State consists of the support of Mississippi College, the Woman's College, Blue Mountain College, Clarke Memorial College, and Ministerial Education.

IX. The time set for the every member canvass is December 6-13 inclusive. At this time every Baptist church in the State will be given an opportunity to make pledges for the seven causes supported by the Baptist denomination. Pledge cards are being sent out now to the churches. Every church should prepare for the canvass in ample time to make its pledges promptly and report to the associational organizer not later than the 14th of December the amount pledged for denominational work. The report should not include the amount used for pastoral support or other local church expenses.

X. The time set for the meeting of the Baptist State Convention Board is December 21st at 7:00 P. M. The time was set this late in order to give the churches time to report the results of their canvasses so that the Board would have the amount in hand and would thus be better prepared for making appropriations for 1926. Your delay in making your canvass and in reporting will reduce the amount appropriated for next year.

—R. B. Gunter,
Cor. Sec'y.



REV. T. J. WATTS, D.D.

The Reverend Thomas J. Watts, D.D., of Columbia, S. C., has been elected to the office of Associate Secretary of the Relief and Annuity Board of the Southern Baptist Convention, and signified his acceptance of the position. Dr. Watts will assume his duties very soon, with temporary headquarters at Columbia, S. C., where he has resided for years, but will move his family to Dallas early next year. Dr. Watts will be active in attending several sessions of the state conventions this fall, as the representative of the Relief and Annuity Board.

The proportion of girls in attendance at Howard College is said to be annually decreasing. There are this year 216 in an enrollment of 650.

Brother J. C. McClinton, a useful member of the church at Newton, died suddenly a week ago. High tributes were paid to his memory by the pastor and others.

President Coolidge refused permission to Gen. Butler of the Marines to remain in Philadelphia, though the city was anxious for him to remain and clean up the black spots.

The Presbyterian brother who gave \$100,000 to a Baptist college and the same to a Methodist college in Birmingham agrees to manage a campaign for a million to be divided between them.

If you expect your church to put on a successful canvass for the budget, the first week of December, you will have to begin now to make preparation for it if you have not done so already.

Dr. J. A. Taylor of Brookhaven assisted the church at Newton in a good revival meeting of ten days. The weather was unfavorable but the people came. The sermons were edifying and satisfying. Pastor T. W. Green welcomed 81 new members into the church.

In Alabama the total collections for the co-operative work of Baptists for the year closing October 31st were \$442,459.83, of which something over half was designated, that is it was not a part of the denominational budget, but was given to specific objects apart from the regular program.

In Mississippi the total gifts to the denominational program were \$578,914.26, of which \$350,000 was undesignated. Come on Alabama.

Pastor J. A. Barnhill preached in his own meeting for two weeks at Calvary Church, Memphis. Mr. Virgil Posey led the singing. Twenty-five were added to the church, 8 of them at the closing service. In a pastorate of six months

Brother Barnhill has welcomed 50 new members. He is now assisting in a meeting at Yale Church in Memphis.

Yale University will broadcast under the auspices of the Divinity School, on Sunday afternoon, beginning November 22nd.

Dr. Otto Whittington preached and P. S. Rowland sang in a meeting at Rossville, Ga. There were 138 additions to the church, about 100 of them by baptism.

Pastor D. A. McCall of Lyon was recently given a new Ford touring car by one of his members. This is said to be the "second offense" of Brother McCall.

It is said there are 104 towns in the South with a population ranging from 1,000 to 6,000 which have no Baptist Church. These places must not be blessed with many negroes.

We are sorry to hear of the death of Mrs. Rogers, wife of the Mission Secretary in Florida. She had been in poor health for several years and every effort was made for her relief without avail.

Our Mississippi missionaries to Africa have just located on the field. Their address is Mr. and Mrs. H. P. McCormick, Iwo, Nigeria, West Africa. The paper goes to them as a gift from a generous layman.

It is funny that the Southern Baptist Convention should adopt a statement about creation, and the next day should feel it necessary to pass another resolution explaining that the first one was not intended as an endorsement of evolution.

Evangelist T. O. Reese and Singer T. H. Farr have just assisted Pastor G. C. Sandusky and the Holly Springs Church in a meeting. It is said that more than 10,000 have joined the churches in the past twelve months in meetings held by the Reese evangelistic forces.

Pastor C. S. Wales is happy in the way his work begins at Ripley. They have a brick church building and a brick veneer pastor's home. The town has a great building boom. During the summer Brother Wales held eight meetings, five of them in his native county, Prentiss, others in adjoining counties. There were about 100 conversions, 87 baptized and 40 joined by letter.

The meeting at Clinton resulted in twenty additions by baptism and nearly fifty by letter. Brother J. W. Mayfield proved a very popular preacher, and won many friends by his genial manner and pleasant address. He carries with him back to his home the grateful appreciation of a host of friends. The church was united and co-operative. The meeting concluded as it began with good sermons Sunday by Pastor B. H. Lovelace. The weather was at its worst, the sun hardly appearing during the whole meeting. But the people attended well in spite of it and the three schools were largely represented.

The following have sent in subscriptions since last issue, for which we thank them: Mrs. M. L. Higgs, Algoma, Miss.; J. A. Spears, Corinth, Miss., R. No. 6; D. M. Blanton, Algoma, Miss., Box 529; S. C. Doolittle, Grenada, Miss., R. No. 5; Rev. C. A. Lovelace, Springfield, Mo.; Rev. J. G. Lott, Water Valley, Miss.; Rev. Leon V. Young, Corinth, Miss.; N. H. Womble, Aberdeen, Miss., R. No. 1, Box 105; J. C. Hancock, Sherman, Miss.; Mrs. N. F. Dorr, Sardis, Miss.; Mrs. C. E. Melton, Barahona, Dominican Republic, via New York City, N. Y.

If you can only send us one new subscription or a renewal, we will appreciate your help and co-operation. If you have a neighbor who is not taking the Record, ask him for a subscription.

Brother A. D. Muse of Clinton has accepted the call of the Walker-Haynes Church at Shaw. He was sometime ago pastor of Bowmar Ave., Vicksburg, and more recently in evangelistic work.

If Southern Baptists would put into the Lord's treasury the amount they are now spending for tobacco the debts on our boards would soon be paid. Some have done without it for a good while to the profit of many a good cause.

Chalybeate Church in Tippah County has called Brother N. A. Edwards of Lexington and are expecting him to be soon on the field. Brother D. Barger says they are expecting great things and are grateful for the interest others have manifested in them.

The Mid-winter Bible Conference at the Bible Institute in New Orleans will be held January 19-28. Sunday School, B. Y. P. U. and W. M. U. specialists will constitute the faculty and there will be lectures by outstanding pastors. Dr. Curtis Lee Laws, editor of The Watchman-Examiner of New York, will deliver the Layne Foundation lectures.

The Word and Way says that the district association is the only Baptist body made up exclusively of messengers elected by the churches. We don't know how it is in other states, but this statement is not true about Mississippi. Our State Convention is composed exclusively of messengers sent direct from the churches, according to the constitution.

Mrs. W. A. Montgomery of Edwards is said to be the first woman in Mississippi to hold a state office, as she was appointed by Governor Whitfield, whom the women helped to put into office, to succeed her husband, the late Col. W. A. Montgomery, as Trustee of the Mississippi Penitentiary. She is one of the finest women in the state and is highly esteemed by all who know her. She is an active member of the Baptist Church at Edwards.

Missionary I. D. Eavenson writes from Kai-feng, the heart of China, that he had just baptized four men and three women, among them the man who had taught him the Chinese language for the past three years, and his wife. For four years the Christians there have had a Daily Vacation Bible School in the summer. This year it was the best ever in spite of war conditions in China and the anti-foreign sentiment now prevalent.

Brother L. Bracey Campbell of the Bible Institute in New Orleans assisted Pastor D. I. Young in a helpful meeting at McCool. He says they have one of the most beautiful little meeting houses he has seen and the membership is strong financially, plenty able to pay off their indebtedness on the house. They treated the visiting preacher royally. Brother Campbell highly commends Brother Young, who has resigned as a noble and true servant of God, whom some church should immediately lay hands on.

Be ready for the Every Member Canvass for the 1926 Program by December 6th. Complete the canvass by December 14th. Report amounts subscribed for denominational work to your Associational Organizer that he may report same to the State Board Office.

There is a wide awake Grace McBride Y. W. A. at our Baptist State Hospital. There is also a live Sunday School class and prayer meeting. Dear Mrs. Bunyard is truly filling a great place in the lives of those nurses, whose hearts were hungering for the Mother-love; and for the Leader in religious instruction. Read of the religious activities out at the Hospital. Send a line of appreciation now and then.

LIGHTS AND SHADOWS IN A FOREIGN BOARD MEETING.

J. F. Love, Corresponding Secretary

Two weeks prior to the Annual October Meeting of the Foreign Mission Board the writer gave to the Baptist state papers an article and an advertisement importuning Southern Baptists to observe special prayer for this meeting of the Board. No request for money was made. The call was to prayer that wisdom and sure guidance might be given the Board in handling a situation that baffled all human wisdom. In order that the Board might have the benefit of any answer the Lord might graciously give to any individual or group of individuals while they prayed, it was suggested that "If to any company of those who pray, God reveals His mind and prompts a message to the Foreign Mission Board, we would welcome a Night Letter bearing that message."

The Board met on Wednesday morning, Oct. 14th. From the time the members began to assemble, and for days telegrams and letters came thick and fast. These constituted the lights in a Board meeting which had its deep shadows. They deepened for me the conviction that prayer, importunate prayer, prayer by individuals and by churches, is the surest remedy for the ills of the Foreign Mission Board and of the denomination. I will risk performance with those who pray, and to human performance will be added divine power. Let me explain.

The Foreign Mission Board had before it the annual requests of the missionaries for appropriations to their work, covering what they considered its necessities. From the June meeting a letter had been sent to every mission requesting the missionaries to cut their estimates to the lowest figures possible. There was evidence that in almost every case these missions had taken the request seriously and had practiced heroic cutting before they themselves united upon what should be presented to the Board. But the total figures were more than one-half million dollars beyond our receipts during the last Southern Baptist Convention year, while our debt had increased during the present Convention year more than one-half million dollars. The Board, therefore, was in great distress. Usually at this October meeting appropriations are made for the calendar year beginning the first of the following January, but the Board could not, after cutting out for the third year all requests for buildings, such as residences, church buildings and other items for equipment, make appropriations even for the maintenance of the work on the most economical lines without greatly increasing the debt. The Board was not willing to take this responsibility. It was, therefore, evident that we had come to the place of which we have for three years been warning the denomination. This enveloped the whole meeting in shadows. On the field our missionaries have for three years struggled heroically without material equipment and with mere maintenance. God has marvelously blessed the work. It is prospering gloriously. But we have reached the end of our resources. We cannot now make appropriations even for salaries and other expenses which are absolutely necessary to keep the missionaries on the field and to keep the fields open.

Therefore, the Board was compelled to take the responsibility of closing down some of the work, or pass the facts on to the State Conventions and the denomination at large. The latter course was decided to be the wise and faithful one to pursue. The volume of letters and telegrams showed plainly that there would be great displeasure throughout the denomination if the Board closed any field, and the Board was unanimously of the opinion that the debt must be removed from foreign missions—at the expense of the work if no other way is found. Economy and retrenchment have gone as far as they can to keep the work intact. The only course now

left is to pay this debt or stop some of the work.

The State Conventions, as they meet during November and December, are asked to approve a special effort to raise ONE MILLION DOLLARS in "Christmas Love Offerings" for Foreign Missions. The date named for these offerings is Dec. 27th, although, of course, our people are free to choose another day if another will suit them better. Let it be remembered that individuals and states must set their mark high if a MILLION DOLLARS is to be raised. Of course small sacrificial gifts by the poor are as acceptable in the eyes of God as any gifts can possibly be, but there be some among us who will not reach the sacrificial and the acceptable point of giving until they have given in sums which will seem to others grand.

The women, sensing, as they usually do, the approach of the Board to the point of desperation, had already decided that they would give their Christmas Offering this year to the debt on the Foreign Mission Board instead of to new work, and that they would make a special effort to make these offerings go far beyond any previous year. If our men will catch the spirit of our women, coordinate their effort with the effort of the women, and by such joint effort, steeped in prayer, arouse enthusiasm throughout the whole church life and the whole denomination, a glorious triumph may be expected for this special effort. We implore every one who loves the Lord Jesus, loves foreign missionaries and foreign mission work, to remember that the time has come for Southern Baptists to take care of their foreign mission work if they purpose ever to take care of it. Further delay means certain disaster.

A great volume of telegrams and letters from all over the South urged the Board not to close any fields but to make a special effort to increase the Board's receipts. Many of these letters and telegrams told of personal gifts and collections which were born of prayer. Many of the letters and telegrams assured the Board that a special effort to save our Foreign Mission Board from disaster would not hurt but help our Co-operative Program. The Board has acted in this confidence. It believes that, if the Baptists of the South put their hearts together to save Foreign Missions from disaster, such a warm spirit of brotherhood and devotion will be engendered as will insure co-operation and the proper care of all our work. Getting together in the joy of sacrifice to save this holy cause from peril, we will stir up such a new love for blessed comradeship that we will not want to work apart, far less to criticize and abuse one another. What Southern Baptists are needing is to have their hearts melted in the compassion of Christ for a lost world. Thus melted they will be fused in bonds of love by the Holy Spirit and we will not allow anything which is dear to our Lord to suffer if united devotion can save it.

Let it be understood, everywhere, at home and on the mission fields, that there is not a thought in the mind of any member of the Board that the payment of this debt is requested in order that the Board may expand its work, as desirable as that is. The payment of the debt is an absolute necessity in order to hold what we have. Its payment will not make possible any expansion. There will be no expansion until the regular receipts of the Board justify it, and the Convention or the Board has, after faithful counsel, authorized it. Therefore, I entreat that every dollar of special gifts be designated to the debt or work and workers already on the field in support of which the debt has been incurred, and that not a dollar be designated to new work or new missionaries. Let all those wait until by regular and reliable contributions we can care for them. The regular receipts of the Board must indeed be substantially increased before we can take care of the work now on hand without a foot of new territory or a new institution anywhere.

P. S. By the time this article reaches the public we will have ready for circulation three fresh

tracts for pastors to put in the hands of their church members. We invite pastors to send in their orders for as many of these tracts as they can use. The titles of these tracts are "HEAR THE MISSIONARIES," "SOME WHO CARE," "A FEW TELEGRAMS."

Pastors are requested in making their orders for the above to state definitely how many of each they wish us to send them.

But in practice many Baptist churches are coming to regard deacons in the conducting of affairs of the church just about as the Presbyterian church regards its ruling elders. That is, in many churches the deacons and pastor initiate about everything that pertains to the welfare of the church and it is more and more coming to be considered a breach of fellowship for any one to arise from the rank and file of membership to question the wisdom of what the trusted officials have decided to recommend. It is difficult to write on this thing without treading on some toes. Perhaps this is the reason why so little is being written on it in our papers. But the fact is that a practical nullification of the Baptist principle in a local church direction is going on under our very eyes in not a few churches. It ought not to be so. And this is no railing accusation on the pastor and deacons. Quite the contrary. We have just received a letter saying that the deacons of a certain church without consulting the church recently wrote the pastor a letter telling him he must resign! Is democracy in our churches only a theory?—Ex.

If doctrinal tests are all wrong, then no doctrinal test ought to be required as a condition of membership in a Baptist church, or in any other church, or as a condition of holding a position as an employee of a church, convention, board or other religious institutions. In that case a person could hold membership in a Baptist church or a position as employee of a Baptist church or other Baptist institution while holding and teaching any doctrine or heresy—if there should be any such thing as heresy. Such a person might utterly repudiate the inspiration of the Bible, the deity of Jesus, eternal life through Christ, heaven, hell and all the rest. He might say there is no God, that the Bible is a book of fables, that no such person as Jesus ever lived and that there is no future life either in heaven or in hell. If there is to be no doctrinal test, then nothing ought to be said or done about the holding of such doctrines (or rather, the repudiation of them). If a church should say that the holding of any one such doctrine or theory is a bar to membership or to serving as an employee it would be setting up a doctrinal test. It would also, in that particular point, be adopting a creed. The fact is that if a church is to be true to its mission it is bound to have a creed, in the best sense of the word creed; and since this is true, we fail to see why the creed should not be written out.—Baptist Advance.

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The Associated Press of last week gave an account of the organization of a new foreign mission society by members of the Baptist Bible Union assembled in Chicago. This was done in protest against the action of the Northern Baptist Convention refusing at their last meeting to recall or dismiss missionaries who were confessed modernists. These brethren claim they are not seceding from the Northern Baptist Convention, but proposing only to do their foreign mission work through an agency freed from rationalistic taint.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance
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Jackson, Mississippi, under the Act of October 3, 1917.

NEW PROMPTLY: Please send in your renewal promptly and
your old address as well as the new when writing us for a
change. If you do not send in your renewal your name will be
dropped from the list.
Funeral notices, whether direct or in the form of resolutions of
sympathy, and marriage notices of 25 words, inserted free. All
other notices will cost one cent a word, which must accom-
pany the notice.

Mississippi stands next to Texas in the num-
ber of students in the Fort Worth Seminary. We
probably have the largest number of any of the
states at the Bible Institute in New Orleans, and
we have fifteen fine men at the Louisville Sem-
inary.

Brother H. L. Johnson of Water Valley at-
tended the Convention. He says that 53 years
ago he was a missionary in that territory, then
the Chickasaw Association. At that time there was
no church in New Albany but a little school
house nearby where he preached. He also acted
as colporter, going from house to house with
books, papers and the Gospel message.

The editor of The Reformed Church Messenger
says that he saw recently this definition of a mod-
ern university—"A gigantic foot-ball stadium,
with a small college attached." There is more
truth than fiction in that definition. With deep
sympathy for our young people and deep appre-
ciation for their love of play, it does seem to us
that we are overdoing athletic features in many
of our colleges.—Ex.

Mrs. John L. Buckley of Enterprise, formerly
Miss Lyda Brannon, entered into rest October
31st. She was the wife of Hon. J. L. Buckley,
former judge of his district. Her life has been
one of constant and faithful service for others,
being a member of the Baptist Church for many
years. Her beloved husband was always sym-
pathetic with her beautiful spirit of sacrifice and
service. To our friend of the old days in school
we offer our heartfelt sympathy, and pray that
the God of all comfort may be his present and
eternal refuge.

Baptists have not somehow learned the value
of publicity and the way to secure it. We make
no complaint of the daily papers. We do not
believe that there is one particle of discrimina-
tion against us in the matter of publicity. But
it is a fact that a handful of Presbyterians got
more and better space than we did in the daily
papers; and though less than half our number
were represented in the Methodist Conference
assembled at the same time, they got twice the
space we did. It is nobody's fault but our own.

It could not be said that there was no divided
vote on any question before the Convention in
New Albany. But what is better the brethren
discussed matters in a most fraternal way in a
beautiful spirit, and each one voted his own con-
scientious convictions. When the vote was taken
the minority accepted the decision and there was
no complaint. We are a consistent working
democracy. There was one resolution which was
voted unanimously, perhaps to the surprise of
many and apparently to the joy of all. That was
that we were not evolved from lower animals,
but were a direct creation of God.

Brother N. T. Tull writes: On Monday night,
November 9th, the Coliseum Place Baptist
Church, New Orleans, closed a two weeks' meet-

ing, in which Dr. Thomas F. Harvey of Albuquer-
que, New Mexico, did the preaching, and Mr.
Norman Nason of the Baptist Bible Institute,
New Orleans, led the singing. The meeting re-
sulted in sixty-five additions to the church, about
half of the number coming for baptism.

Coliseum Church is at present without a pas-
tor, and considering that fact, the meeting was
in many ways a wonderful success. Dr. Harvey
is a strong gospel preacher of the teaching type
and his work with the church was of a very
constructive character.

Mr. Nason is one of the best gospel song lead-
ers in the whole country and his solo work is of
an exceptionally high type.

Sergeant Alvin C. York, one of the best known
heroes of the World War, has by lecturing and
other ways raised \$150,000 for founding and en-
dowing a school for mountain boys in his native
hills of Tennessee.

The editor had the very great pleasure of be-
ing entertained in the home of Brother and
Sister Swain during the Convention at New
Albany. Their hospitable and capacious home
was filled with guests who will ever carry with
them the fragrant memory of their generous
hospitality.

Did you ever see people in better humor than
they were at the Convention? It was a time
of glorious good fellowship. Not that they were
not serious. We have never seen a more serious
body in Convention; but they were all happy
and hopeful and purposeful. Blest be the tie
that binds.

Mr. J. R. Shirley of Eden in Yazoo County
passed away recently at the home of his daugh-
ter, Mrs. McCormick in Jackson. He was for 60
years a member of Rocky Springs Church, for 55
years a Mason and was an honored veteran of
the Confederate Army. He was born in Yazoo
County in 1842. He leaves three sons in Yazoo
County, one of them the Sheriff, and three daugh-
ters.

Perhaps the greatest meeting in its history has
just been held by the Pascagoula Church, of
which Brother C. M. Morris is pastor. The
preacher was Dr. W. E. Farr of Grenada. The
people felt the need of a great revival and were
ready to devote themselves to God for this pur-
pose. This is an important center on the coast
and is destined to be of increasing value in our
Baptist work, as the tide of investment is turn-
ing to all this coast country.

Free cars will bring the gifts of people to the
Orphanage in Jackson along with offerings for
other similar institutions. On the G. M. & N.
the car will leave Middleton November 23, New
Albany the 24th, Louisville the 25th, Union the
26th, Lucedale the 25th, Laurel the 26th. On
the M. & O. road the car will leave Vinegar Bend
the 28th, Waynesboro the 29th, also leave Cor-
inth on the 25th. The I. C. road will give half
rates on all its lines. Mark what you give for
the Baptist Orphanage and deliver it to the rail-
road on time.

The preachers at the Baptist Bible Institute in
New Orleans have organized themselves into a
B. B. I. Ministerial Union, to include the faculty.
This is to discuss the problems that arise on
this field to be of material assistance to deepen
their own spiritual life, strengthen the bonds of
sympathy and general co-operation, to support
in every way the objects fostered by the denom-
ination. They are now serving churches in Mis-
sissippi, Louisiana, and Alabama, and are ready
for more work of the same kind. Correspondence
can be had with J. H. Smith, President of the
Union, at 1220 Washington Ave., or with the
Secretary, J. A. Duren, 1306 Sixth St., in New
Orleans.

At the close of last Sunday School year, there
had been given out from Columbia Church 281
diplomas and seals in all churches of the church
training. This church keeps classes running al-
most all the time.

New Albany bears the name of Fair and
Friendly City. They were more than fair to
their visitors and we have seldom been in a
place where so nearly everybody on the street
greeted you with a cheery "good morning."

Baptists of Mississippi have taken Dr. Law-
rence T. Lowrey, the young President of Blue
Mountain College, to their hearts. He made a
fine impression in his two appearances before
the Conference and the Convention.

A news dispatch from Chattanooga says that
Dr. W. L. Pickard has resigned from the Central
Church and will live in South Georgia, his native
state. He has been in the ministry for 42 years,
was once President of Mercer University.

What a fine bunch of new pastors were intro-
duced at the Convention. Some of them were
our own boys come back home. Others were
new to us but practiced in the good Baptist way.
We rejoice in their coming and take them to our
hearts.

Evangelist E. A. Petroff was with First Church,
Okmulgee, Okla., in a meeting which resulted in
125 additions, two-thirds of them by baptism.
Pastor E. L. Watson highly commends him as
Biblical, fundamental, inspirational and evan-
gelistic.

Brother Perry was on the spot and ready to
serve by leading the singing at the Convention.
He's a useful man to have around and useful
without being obtrusive. All were glad he was
with us and mighty sorry he gives up his work
as evangelistic singer in Mississippi to become
song leader at the First Church of Paducah.

We expect to have next week in The Record
the Convention Sermon by Dr. Lovelace. It
sounded the keynote for the Convention and
helped to keep everything at concert pitch. We
expect also to have the addresses that were de-
livered at the Pastors' and Laymen's Conference.
For that reason no extended account of them is
given now.

The Mississippi Quartette of the Baptist Bible
Institute was heard with great pleasure at the
Convention and called back again and again.
The Blue Mountain Girls also gave us some de-
lightful songs on Wednesday night. And that
visit to Blue Mountain was a revelation to those
who had never been there and a revival of de-
lightful memories to all who had been there. It
is a sacred spot to a multitude of people and
Mrs. Modena Lowrey Berry is still the heart
of it.

Total receipts by the State Board Office for
the State Convention year just closed are, \$382,-
507.64.

Including contributions sent directly to par-
ticipating objects the total amount contributed
for the work of the denomination of this year
amounts to \$578,914.26. This amount exceeds
the amount contributed the year previous for
denominational work by almost \$135,000. While
the amount received for distribution on the per-
centage basis is some less than it was a year
ago, yet the designated gifts and special collec-
tions run the amount far beyond. And since
the books closed there has been received more
than one-fifth of the amount reported for last
year. This of course includes the designated
gifts.

—R. B. Gunter.

(Continued from page 1)

the year. Special contributions swelled this amount to \$578,000.00, which is quite an increase over last year. Recommends that the state try to raise \$700,000.00 for all objects next year on a 50-50 basis and that all churches be urged to use the Budget in all their contributions to all causes.

Telegram was received from Chamber of Commerce of Jackson inviting the Convention to meet in that city in 1926. Also telegram was received from Mississippi students in the Southern Baptist Convention extending greetings.

The following visitors were introduced: Dr. J. F. Love of Foreign Mission Board, Dr. C. E. Burts of Unified Budget, Dr. I. J. Van Ness of Sunday School Board, Dr. R. J. Bateman of Home Board, and Dr. R. K. Mahon of the Baptist Bible Institute. The following new pastors were introduced: (Note—Failed to get the names of the new pastors, but there were some fifteen of them.)

The President was authorized to send fraternal telegrams to all Baptist Conventions now in session; also to the Mississippi Synod.

Communication was received from the Baptist Student Conference which recently met at Columbus, extending thanks for the aid of the Convention in making the conference possible and for other work being done for the benefit of the Baptist students, signed by Merrill D. Moore, Chairman for 1925, and A. C. Kidd, Chairman for 1926.

Dr. C. E. Burts of the Co-operative Program, spoke for 20 minutes on co-operation. He urged that Baptists co-operate more sacrificially, "Workers together with God". If we succeed we must pay the price in faith, in giving and in enlisting our members in the financial support of our enterprises for the kingdom. "900,000 have come into our churches during the last five years, but I do not believe that 5% of them have been enlisted in our work. The great task before us is the adoption of a financial goal and a financial objective by every church and an every-member canvass that will endeavor to reach every Baptist in the South. This is the only way to improve our present financial condition. Pay the price in time and concentration will bring success".

Dr. B. H. Lovelace made the report for Committee on Committees.

Dr. I. J. Van Ness of the Sunday School Board, addressed the Convention for 20 minutes. He stressed the fact that Baptists must go to the rural Sunday Schools in the future with a great program. We have the largest rural constituency of any denomination in America and that is our great problem. He warned against the underhand work of the David C. Cook Co. in trying to array country against city life. So we must push this country campaign. Baptists must stress all of our organizations to preserve our denominational life. The two things I am most thankful for is the part we have had in shaping the thinking of our young people through the Sunday Schools and Baptist Young People's Unions. We have two and one-half millions in our Sunday Schools in the South and over a half million in our B. Y. P. U.'s. Others may break to pieces but so far as Baptists are concerned we, down through our children and children's children, will still be Baptists with an open Bible and the Great Commission before us.

Bro. Perry led in singing "Love Lifted Me", after which Dr. L. R. Christy of Meridian was in charge. He read a resolution which was recently adopted by the Foreign Mission Board relative to the very tragic situation of that Board because of the distressing debts on it, pathetically asking the various states help in raising these debts and saving the situation now. No new missionaries have been sent and some now on the field must be called home unless help comes at once. December 27, 1925, was suggested as a day on which to make Christmas

offerings to the Foreign Mission Board, striving to raise at least \$1,000,000.00 on that date as a special offering to raise these crushing debts.

Dr. J. F. Love, Secretary of Foreign Missions, spoke for 40 minutes. He spoke of the encouragement he had received from his association with Mississippi Baptists. He distributed free to the pastors present a little book on "Baptists and Their Far Eastern Missions", with a request that they study it and pass its contents on to their people. The men who spend the money of this Board do not get a cent of it. The Board had to cut \$480,000.00 out of the actual needs of the foreign field in October, which act cut the hearts out of the missionaries and also out of the men who made the cuts, but the lack of funds made it an absolute necessity. The Board is standing loyally by the Budget made by the Convention. "Baptists are making martyrs of their missionaries in order that we may have more comforts, more autos and such like", one pastor said. The withdrawing of our support from the Foreign Fields means the closing of our churches in most places and the added expense of bringing our workers home and supporting them until adjusted here. Baptist women have already voted to raise a large Christmas offering to relieve the debt on the Board and each State Convention which has met this fall has voted to do the same thing. We must save our foreign work now or our future work is in peril. Baptists have the money; will they give it to save the desperate situation now facing our foreign work? The world is dying for the Gospel, we are commissioned to preach it, we are able to send it, who is responsible then for this situation in which we now find ourselves? Who is responsible if the heathen die without the Gospel? I have dedicated my life to Foreign Missions, will you help me? he said. A motion was made requesting our churches to take a special offering on December 27th to be applied on the debt of the Foreign Mission Board. This was opposed by Dr. Gunter and others on certain seemingly good grounds, while Dr. J. C. Owen, who made the motion, favored it, as also did Bro. W. H. Patton and others. After a free discussion by many brethren both for and against the special day, all of whom love the foreign work, the Convention voted to refer the matter to the State Board to decide whether we have the special day or not.

Wednesday—Afternoon Session At Blue Mountain College

After adjournment at the noon hour the Convention went in a body to the train in waiting to carry the messengers to Blue Mountain College, where they did justice to one of the best lunches ever. The ladies of Blue Mountain living off the campus fed one hundred hearty messengers in the reception room of the B. G. Ye scribe was one of those and wishes to add his testimony to the quantity and quality of this superb repast. A vote of thanks was given the ladies furnishing the meal. Those who lunched at the college dining room were loud in their praise of the meal there. 300 girls welcomed us to the campus with their peppy songs and yells. Our hearts were stirred.

Brother Perry called the Convention to order by leading it in singing "What a Friend", after which the B. B. I. Quartette sang "Fight to Win" in a charming way. Dr. D. I. Purser conducted a brief but very appropriate worship, speaking briefly on "Thoroughbreds", meaning thereby the real sure-enough converted men and women, declaring his faith in our final triumph over all enemies.

The thread running through all the services was Co-operation. This afternoon the text was Col. 2:19—"Knit together, increasing with the increase of God". The Education Commission was the subject on the program for this afternoon with Dr. D. M. Nelson in charge. The meeting was held in Lowrey Memorial Church.

Hon. W. M. Whittington read a supplemental report to the regular reports of the Commission in which he stated that the Woman's College had raised its \$200,000.00 and arrangements have been completed for the issuing of bonds for \$100,000.00 to supply the amount necessary to finish the required amount of \$300,000.00 and the Convention was authorized to prepare and sell said bonds at an early date. As stated above Blue Mountain was given one more year in which to finish raising its \$200,000.00; \$10,000.00 per annum was also allotted to each college as support for next year.

The report of the Committee on Review of the Education Commission was read by Dr. J. M. McMillin. This report endorsed the campaign for raising the endowments and congratulated Woman's College for reaching its goal. The sinking fund for paying interest and bonds was also endorsed, amounting to \$110,000.00 annually. Also endorsed the idea of raising the \$100,000.00 for Blue Mountain College as soon as it shall have raised its \$200,000.00. Both these great girls' colleges will ultimately be fully standardized and will then be on equal footing with any school in the country. In fact, both are now really standard in so far as the character of work and the standing of their graduates are concerned.

Congressman Whittington presided during the discussion of the Education Commission reports. Dr. M. O. Patterson of Mississippi College spoke on Ministerial Education. He is chairman of the Ministerial Education Board. He stated that there was no debt at close of last school year. But only \$2,400.00 has been received so far this year and we owe \$2,900.00. All requests for help have been turned down. Some young ministers are having to leave school and others must leave unless help comes soon. This is our work, so he made no requests and made no suggestions, but merely asked, "Shall Ministerial Education be abandoned?" Cries of "No" were heard. Then support the cause in a creditable way.

Dr. H. T. McLaurin, President of Clarke College, brought greetings from that good college. Since last meeting the administration building has been approved as a standard Junior College, which admits our graduates to the Junior year of any college in the state. We have ten times as many boarding girls now as three years ago. We have more students than ever before. We need more room to take care of the growing numbers who are coming our way. This college is getting on its feet in a great way after many years of struggle, under the splendid leadership of President McLaurin. Our special needs: \$100,000.00 endowment, one new dormitory, and some more equipment. Come over and help us.

Mississippi College was represented by President J. W. Provine. He gave the Convention a hearty invitation to meet at Jackson and Mississippi College next year. There are 467 students there now and the prospects are for 525 college students this year, 70 of whom are ministerial students. Not a taint of evolution is found or will be tolerated for 30 minutes among any of our officers or faculty. As to athletics, this college spends \$100,000.00, and only \$8,000.00 for athletics, or only about 8% of what is spent there goes for athletics. All pupils get some part of this physical education, for physical exercise is compulsory. The morals of the college have greatly improved since compulsory physical education has been adopted; no hazing is tolerated in any form.

Dr. John L. Johnson, President of Mississippi Woman's College, spoke of this fine girls' college. This is the hour of triumph for this splendid college, having just completed its endowment for \$300,000.00, including the bond issue just ordered by the Convention. President Johnson was jubilant and exceedingly happy—and who could blame him, for the victory is a signal one, raising

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CORRECTIVE CHURCH DISCIPLINE

By A. P. Scofield.

An address made before the late session of the Mississippi Baptist Association and published at the request of the body.)

Brother Moderator: You have assigned me a theme which is neither simple nor popular. I understand that your committee means by "Corrective Church Discipline" the course of the church which maintains a consistent standard of living. This law of standardization is exact, fundamental and applicable to all moral institutions. For this reason no fraternal order, no civil court, no legislature, no school and no church that does not standardize life is entitled to live. Man is not just that something, he may say he is, but is exactly what his self-standardization has made him and the same is true of the churches. There were, in our midst, no standardizations and no measuring up to them; the world would be a madhouse of merit. The greater the number of affairs which standardize and the higher the standard to which they attain the better will be every phase of moral existence; but the most important of them all, in this matter, is the church of Jesus Christ.

In the churches, we call the process of the law of standardization, discipline. It operates like other laws, by bidding and forbidding. However, law has neither tongue nor lip, and in itself it is only an idea; and England's greatest literary woman has well said this: "Ideas are often poor ghosts; but sometimes they are made flesh, they breathe upon us with warm breath, they touch us with soft responsive hands, they look at us with sad sincere eyes, and speak to us in appealing tones; then their presence is a power; then they shake us like a passion, and we are drawn after them, with gentle compulsion as flame is drawn to flame."

In the churches the corrective church discipline idea is too "often a poor ghost." The congregations for want of teaching as to its import, for want of proper zeal or for want of true moral heroism have hushed within themselves the beautiful and beneficial biddings and forbiddings of sane church discipline, and the churches, like an abandoned character, stand marked and scarred with the shame of self-desertion, the worst of sins. Like the brook among the hills, the churches have gone the way of the least resistance and are scarcely less crooked.

To their praise, Baptist Churches have kept the law of standardization in the reception of members more consistent. If a man were to present himself to join a Baptist Church and he were to say, "I am decidedly profane and I propose to keep up my habits of cursing," he would be rejected. If one were to come saying, "I am a dancer and I do not propose to give up my dancing," I think there is no church in the land that would receive him; if a man were to ask to unite with any church, saying, "I am a married man, my wife is a clean, virtuous woman, but after you receive and baptize me, I am going to put her away and get me a fresh wife." Would he join? Yet persons by the hundreds have joined Baptist Churches, who after joining have done all these things and other things equally as bad, and still they are members. How consistent is it to have one standard for the reception of members and a lower one for the retention of them? Such a state makes corrective discipline an impossibility.

Discipline is a duty. I mean by duty a debt, because of the relation which the churches bear to Christ and to one another. The debt is just and it is due. There is but one honest way out. People, even thieves, have an inbred respect for honesty. It is well to be honest with your neighbor; it is well to be honest in your family, but heaven itself is not a better place in which to be honest than in the church of Jesus Christ; yet no man is honest with his God who does not in his church stand for a scripturally clean church.

The Scriptures teach discipline. They say, "Purge out the old leaven." "Deliver such an one unto satan," "With such an one no, not to eat," "Pluck it out," "Cut it off." These passages are plain. If read in their connections and rightly interpreted they will be found to be exact in their exactions. At judgment these with other Scriptures will be there and the answer that will be made to them by the present day churches will be pitiful.

The obligation to exercise discipline in the church is binding on the whole congregation. Not so much as one does God exempt. The sin of neglecting discipline is self-abuse of the church by the church. It takes the consent of the controlling element in the church for this to be; and the out-numbered minority is no less guilty if they raise no voice against it. A distinguished Mississippi Baptist pastor said from his pulpit recently, "As for discipline in the churches that is gone." He nor any other right thinking person would say, "Of a necessity discipline in the churches is gone." Who "goned it?" Discipline did not excuse herself from further functioning. The undisciplined churches of their own election have turned Sodomites and begot for themselves bad names, if not evil characters. For here satan stands facing these undisciplined Baptist Churches, shaking his index finger in their faces and affirming victoriously that they preach a Christ whom they do not obey. What more would the old serpent ask? The wealth and the prosperity of Baptists will not save them. The richer the soil of the field, the quicker it will grow up into weeds, if neglected; and the greater the bulk of business the store does the faster it will go into bankruptcy if neglected. No matter who says it, it is solemn truth, we must return to discipline, or we will return to dust.

The way back to discipline is rough and steep. No church as a rule is so ill prepared to return to it as the one that has been the longest and most without it. These enfeebled churches will be slow to develop disciplinarian leadership out of members who have been reared in undisciplined homes and in sections where the high type of lawfulness is gone. If discipline is attempted, there will be strong opposition to "Plucking out the right eye" and "Cutting off the right hand." That known duty which they have not done is frequently the one that is never done. Recently I spent the night with a family. There were of them two grown daughters. Just before the evening prayer these girls did a very unladylike thing. In my comments on the Scripture lesson which I read I indirectly reproved the young women. When the prayer was over both parents said this: "When children grow up and you lose your influence over them you cannot help it, no matter what they do." A neighbor commenting on this event said: "They did not lose any influence over these girls, they never had it to lose." Many of the churches are as impotent as that home; and in the same way, their impotency is just as conspicuous. In another home a good sister was telling me how she had received the brightest kind of a little girl from the Home Finding Society; and how this orphan child so soon as she saw that her foster mother was going to be good to her became self-willed and uncontrollable; so much so as to make it necessary to return the child to the society. In my judgment it was not the goodness shown the child that led to her insubordination, but it was her natural instinct. Restrained life will always test the strength of the restraining force. On trial the child found she had more will power than her foster mother had put into the matter of controlling a parentless little girl whom she had adopted through kindness and sympathy. In the exercise of authority it is not the lash you hold in your hand, but the personal heft of your inner man, the exerted will force within you. The disciplinarian church must first "be" before it can discipline any one. In the undisciplined churches throughout the land, there are drunk-

ards, gamblers, dancing fiends, covetous money mongers, cursing deacons and adulterers. In some churches all of these are to be found. The church member who favors discipline is in them, too, but he is over-conservative. He says nothing while the non-discipline element determines the course and policy of the church. If the denomination at large fails to do something, if the Baptist press takes no notice, if the Conventions and Associations create no sentiment to set things straight, then indeed the churches are and will remain in the strait, and will be without moral force in the world.

This theme may lack attractions; it may be unpopular, and it may seem to some a folly to discuss it, but it does not lack seriousness. It affects the very root of church life. It is well that we have Sunday Schools to teach the Scriptures, Laymen's Movement to emphasize Stewardship, W. M. U. to study Missions, and B. Y. P. U. to drill the youth in conducting services, and it may be there should be a Baptist Good Behavior League to raise the standard of Baptist every day life. For aught they say some day they must face God and account for their sad high-handed NEGLECT.

One more word. The nature of a thing is sometimes the loudest voice in it. Every little babe with dimpled cheek, innocent lip, and fat little fist, with whom I have met, him have I neglected. Every aged one, bowed down with the experience of years, trembling from exhaustion of weary days and ever unadaptableness of old folks, who has crossed my path, him have I too neglected; and withal all others. For it all I have been and I am now sorry, but for the neglect of none, save one, did God lay his heavy hand upon me; only for the neglect of this one did conscience strike and subdue me with the most drastic rebuke of the vainest regrets; O for this "him only" has penitent self writhed in the flames of guilt and remorse, like a worm squirming in a bed of live coals, and that one was my own self; and it was all for neglecting myself. Neglect of self is man's worst sin, but it cannot be so bad as self-neglect on the part of ecclesiastical life. O, church of God be vigilant! I hear the thundering of Sinai made perfect mid the acclaim that the King of glory comes on His throne of glory to judge the world.

THE PRESENT SITUATION IN CHINA

By T. F. McCrea, Chefoo, China.

The present situation in China is one of very great interest viewed from any standpoint, political, social, industrial, educational, religious or otherwise. China is so vast in size and population that it should be looked upon as a continent rather than as a single nation. It is about equal to the continent of Europe in size and is larger in population. But there is one very important difference in the comparison. Europe is an aggregation of many races, nationalities, and governments. There are many boundary lines in Europe, national, social, linguistic, governmental. China, on the contrary, is a unit in race, in written language at least, though not in dialect, in national customs, in government, and under the pressure of the mighty impact from the west is being welded into a more complete unit than ever.

Compared to the United States, China is larger in size, is as rich in natural resources, and has almost four times the number of population. The United States is a unit in government, but her people are drawn from all the nations of Europe with the many differences in race, custom and language which prevail in Europe. As large as the population of China is, I am inclined to think that when the same facilities of communication are provided the Chinese people as the American people have today it will be easier to make the Chinese people one people than it is proving to make the American people one in race and nationality under the conditions which have

been brought about there by the immigration of so many Europeans.

This fact is of great importance today because China is not only waking up but is very much awake and alive. For many years I have heard Napoleon quoted as saying, "Let the world look out when China wakes up." More than a hundred years have passed since he spoke those words, but what he foresaw has come to pass, and I think the world is also awake to the fact that events of vast and world-wide significance are taking place in China at this time. The Chinese are an able people and compose about one-fourth of the earth's population. If this mighty nation ever unites on a program and begins moving together in any one direction the impact on whatever it strikes is going to be terrific and almost irresistible. In consequence two great questions are coming to the front in international politics. The first is: What is the world going to do with China? The second is: What is China going to do to the world? China may and probably will act as a unit. The world has never yet been able to get together. If China and the rest of the world can be friends, the future is safe. If they are going to be enemies, there are breakers ahead.

The whole situation is one of great interest, and whole libraries can and are being written about the "Awakening of China," but in this article I wish to deal with the problem of China from the viewpoint of our missionary work.

The first point in this connection which I wish to put before you is the vastness of the unfinished task of evangelizing the Chinese people with the Gospel of Jesus Christ. In talking about China it is generally taken for granted that her population numbers four hundred million, although no one, not even the Chinese government, knows exactly how many Chinese there are. But four hundred million is probably not very far off.

A number so great as this is exceedingly hard for the human mind to grasp. One device that is used to aid the mind to comprehend this number in a comparative way is to figure how long it would take the Chinese people to march past a given point at so many to the hour. I believe Dr. Arthur H. Smith has estimated that if they marched by in columns of four it would take over thirty years.

I am going to use the same device here with a different unit to show how few of the Chinese people we have won to Christ after more than a century of Protestant mission work. When I was a Y. M. C. A. Secretary during the war at Camp Kearny, California, I one day saw a review of the Fortieth Division just before it went across to France in August, 1918. It took the division of twenty-five thousand men in company line formation just one hour to march past their commanding general standing on the reviewing platform. It was a most impressive sight to see that great army of men march past and it seemed as though the tramp, tramp of marching feet had gone on for many hours instead of one, so deep was the impression made upon the mind by twenty-five thousand men acting in one unit and under one command.

Now taking as out unit twenty-five thousand to the hour and the population of China as four hundred million, let us try to imagine Jesus Christ, the King of Kings, standing on a reviewing stand beside a mighty parade ground with the whole Chinese nation gathered together there to march past him as this division of soldiers marched past their general, Jesus Christ who died for them nearly two thousand years ago. First let the foreign missionary group of six thousand who are here to preach His Gospel to this great population, march before their Lord. In fifteen minutes all of them would pass and receive the approving, loving smile of their Master.

Then pressing on behind them would come the four hundred thousand Protestant church members these missionaries have gathered out of

heathen darkness. For sixteen hours the tramp of their feet and the sound of their voices as they sang the songs of Zion would make glad the heart of the Son of God.

And then behind them would pass the one million Roman Catholic converts in China and how much the Lord of Glory would see to rejoice over in this group only He knows. But for forty hours the tramping feet of these at least nominal Christians would sound in the ears of their Lord. In fifty-six hours, or eight hours over two days, all the real and nominal Christians, both Protestant and Roman Catholic, would have passed.

And then the vast army of unsaved would take up the march. Hour by hour, day after day, night after night, week after week, month after month, for sixteen thousand hours the unceasing tramp, tramp of their feet would be heard. Put into days this figure makes six hundred and sixty-six days, or more than twenty-two months, nearly two solid years, whereas all the Christians in China would have marched by in slightly over two days.

Only the Omnipotent Christ as He stood there for twenty-two months with bleeding heart and tear filled eyes could measure the sum of woe represented by this vast concourse of sinning, unredeemed humanity. And once more His challenging, pleading voice would ring out to His redeemed ones: "The harvest truly is plenteous, but the laborers are few." Dearly loved people of God, for whom Christ died, He died for these shepherdless sheep, too, and they are the vast unfinished task the Christian forces in China face today. It is most probable that there are more unsaved people in China today, in spite of all that has been done, than there were when Robert Morrison reached Cihna for the first time in 1807.

Face to face with this colossal unfinished task the Christian forces in China stand today. And what is the present situation among them? First, let us look at the missionary body. There are about six thousand Protestant missionaries in China of all nationalities and all denominations.

Denominationally, they are divided into more than two hundred groups. Theologically, they are divided into three groups, the liberals, the conservatives and the middle-of-the-road group. They are divided in a third way on the question of mission policies into two groups, those who advocate the "evangelism-first" or extensive method of missions and those who advocate the "education-first" or intensive method of missions.

The first two lines of divisions have come to the mission field from the homelands of the missionaries. So far as our own Southern Baptist work is concerned they affect us only indirectly. On denominational lines Southern Baptists have adopted a position of aloofness as regards the Union Movement, both at home and on the mission field. How far our native Christians are going to follow us in this attitude of isolation and independence remains to be seen. I think we were right in adopting this position and up to this time events have justified us, for we have not been called upon to make the compromises on doctrinal questions that those in the union movement have had to make.

On the second question of theological differences here again I think we are only indirectly concerned, for I do not believe we have many, if any, missionaries of liberal theological views in our Southern Baptist missions in China. In our North China Mission there is no one even under suspicion of holding views contrary to the doctrinal views of our people at home. Our Mission would not tolerate a missionary who denied or doubted any of the great fundamentals of our faith. I think this is true also of our South China and Interior China Missions. The Central China Mission has had some trouble in the past with a few missionaries of liberal views,

but I think these have been weeded out. As a whole the Southern Baptist missionary group in China is loyal to the old faith as held by our Baptist forefathers and as it is taught in the Scriptures.

Speaking of the entire Protestant group of missionaries in China, I am sorry to say this is not true. Modernism has made heavy inroads of late years due to the great emphasis put upon educational work. While it is rare to meet a missionary engaged in evangelistic work who holds advanced theological views, still it is true that this group is rapidly decreasing in number as the older generation of missionaries die or leave the field.

While in the ever growing group of education-alists there is a large, and I fear, increasing proportion of missionaries who hold liberal views and boldly deny such fundamental doctrines of our faith as the Inspiration of the Scriptures, the Virgin Birth, the Miracles, the Atoning Death, the Bodily Resurrection of our Lord, His Second Coming, and so on. Dr. Harry Emerson Fosdick has many devoted followers on the mission field today.

An outstanding type of the liberal missionary is the Rev. James M. Yard, of the Methodist Episcopal Mission in Shanghai, a member of the National Christian Council, and I believe the foreign editor of the China Christian Advocate. In a sermon preached in English in the American Union Church last spring and printed in the China Press of Shanghai on May 17, 1925, he expressed very advanced liberal views concerning the Christian religion and the Bible. I will quote two paragraphs from this sermon as indicating what some men who call themselves Christian missionaries are teaching to the Chinese today. He places Christianity on a plane with all other religions as follows:

"For centuries Christians have thought that their religion was the only decent religion. It was entirely a revelation. It had no connection with any other religion, or any religious development. All other religions we thought were of the devil. Now our study of anthropology is revealing the development of many social customs and the fact that all religion has evolved out of the childhood of the race. Man has worked out religion, Christianity included, much as he has worked out flying. No religion was handed down as a finished product. It is still being made. Therefore, it is foolish for some people to become discouraged and to discard religion. We need to remind ourselves that all social institutions are developing. Religion is not something finished and complete. It is in the process of evolution."

He brings the Bible down to the level of other great books with the following words:

"What about religion? What does this terrific movement of the human mind mean in religion? Especially what does it mean for Christianity? For example, what does the Bible mean for the modern man? Some people are not reading it much these days because they think that all Christians must hold the same attitude toward the Bible as their grandmothers did. We need to point out that a vast change has taken place in our knowledge of the Bible, and in our attitude toward it. The Bible is an anthology of religious literature. It was collected over a long period of time. It has, unfortunately, been labeled 'the Word of God,' and people have assumed that it all came directly from God and that all between the covers of the book was of equal value. This conception has done great harm during the past twenty years, for thinking men and women know that while some of the passages in the Bible are of the greatest spiritual, moral and literary value, other passages represent a very low stage of culture. In the olden days our mothers and grandmothers read the book through every year from cover to cover. Today we see no reason in such a superstitious clinging of the Bible, though many of us go again and

again to the great passages for moral and spiritual help and comfort. We realize also that since the last book was put into the anthology other prophets and leaders have been speaking and there are many great books, poems, essays and sermons outside of the Bible that are also as truly inspired as what is within the book, and so we turn again and again to such great passages for help and inspiration."

The most significant thing about this long sermon, entitled "The Great Migration," by which he means the present movement away from the faith held by the Christian church for two thousand years, is the fact that the name of Christ occurs only once in the entire sermon occupying several columns in a daily newspaper. He seemed to feel that since he professes to be a Christian missionary he ought to mention the name of the founder of Christianity at least once. He does so in the next to the last sentence of the sermon in the following manner: "Is Christ with His glorious Cross and His great words of service our Master? Is he? If so, you are not far from the Kingdom of God." This is the only mention of the Gospel in the entire discourse.

(Continued next week)

(Continued from page 5)

more money this year for Christian Education than any school in the state has ever raised in one year. His vision for the future of Woman's College is for still higher and bigger things, and every one wishes that he may reach the heights of his greatest vision. He paid high tribute to Christian womanhood and the Christian home in conclusion.

"Mother" Berry, who for 52 years has been lady principal of Blue Mountain College, was introduced amid the cheers of the messengers as they stood to greet her. She was modest and embarrassed but in her quiet way she gave a brief history of the college from its modest beginning 52 years ago when she and her father, Gen. M. P. Lowrey, started the work, up to the time it was sold to the Convention. No woman has had the privilege of touching more lives or has done more good in this state than has Mrs. M. L. Berry. She may well be termed the "Best loved woman of Mississippi". She expressed a wish to live to be 85 years old, or ten more years, and thousands of people of our state will unite in prayer that she may get her desire and more.

The pupils of Blue Mountain College rendered a splendid playlet entitled, "The Love of Humanity", giving the history, purpose and spirit of this great college. They presented the names of twelve B. M. C. students who have gone out as missionaries to foreign fields as follows: Mrs. J. L. Graves, Miss Mary Anderson, Miss Ida Taylor, Miss Pearl Caldwell, Miss Elizabeth Keithley, Mrs. Hendon Harris, Miss Nora Wilson, Mrs. Effie Naylor, Mrs. Walne, Mrs. Mary B. L. Ware, Mrs. May E. Joyner.

The entire Convention was brought under the spell of this wonderful display of the talent of the forty or more beautiful young ladies who staged this playlet and left fully determined that Blue Mountain shall live in reality as she already lives in the hearts of thousands of the best women in our state, and that the endowment shall be raised in full.

Dr. Lawrence T. Lowrey, President, spoke in behalf of Blue Mountain College. He congratulated the Woman's College on their success. He spoke of the endowment. Mr. Will Dockery has guaranteed that his promise of \$100,000.00 would be made good to the college in the future, having been deferred because of the financial crises. He also gave some account of difficulties the college has met in raising its endowment fund, which were varied. We have now a little more in cash than \$102,000.00 on that matter, and feel sure that it can be raised in full with your help by next fall.

The girls sang the Alma Mater song:—

"Long ago a man of vision, strong in sight
Kindled from the fiber of his soul a light,
Many hands have fanned its flame and fed its
blaze,
Till today it sends afar its beacon rays.

Chorus.

"Alma Mater! Old B. M. C.!
Till time is done our loyal hearts proclaim,
Alma Mater! B. M. C.!
Like vestal virgins we will guard that flame."

This is only part of the song, written by Susan B. Riley. This song together with the whole proceedings so thrilled us that we regretted to turn from this wonderful place.

Dr. D. M. Nelson, now a professor in Mississippi College but who for some years was Educational Secretary for the Education Commission, spoke on general education topics. There has been nearly a million dollars raised by the churches of the state the past few years. Many perplexing questions have arisen. Every college is called upon to standardize. Our people have not complained but have set their hearts on making our Baptist schools the equal of the best. His speech was a gem of beauty, oratory, truth and faith.

The Convention adjourned and returned to New Albany for the night services. Prayer by Rev. H. C. Joyner.

Wednesday—Evening Session

"The Touch of His Hand on Mine" and "The Way of the Cross" were sung and Eld. J. G. Lott of Water Valley led the worship, reading some verses from Rom. 8 and commented thereon and led the Convention in prayer.

The Blue Mountain Quartette rendered beautifully "I Am the Light" to the delight of all. This was followed by a chorus composed of eight girls from the college rendering "He Shall Feed His Flock".

On motion a committee was authorized to be appointed to arrange a statement of doctrine to be signed by the teachers in our schools, the heads of these schools requesting that they be not required to make the statement as required in a former resolution.

State Missions was resumed and Bro. J. E. Byrd spoke on the Sunday School work. Only one rural worker now, but Bro. Merrill Moore will begin with the Board January 1, 1926. Dr. J. D. Ray of Starkville discussed the rural Sunday School work. Here is our future hope so we should give this our first thought. He gave illustration how one of our workers saved a country church from dissolution. We have many places like that which can be saved and the Sunday School is our best avenue of approach.

Rev. D. A. McCall of Lyon spoke on the S. S. and B. Y. P. U. Convention and Encampment. Three things: (1) The largest meeting we have, all way from 1,000 to 1,200 in attendance. (2) Splendid propagating agency. All phases of our work are put before our people. (3) The inspiration of the meetings is possibly the greatest feature of these meetings. Information, inspiration and social features are wonderful, helpful blessings that we had there.

The Daily Vacation Bible School was represented by Rev. A. S. Johnston of Mt. Olive. It is possibly easy in the city but hard in small towns and country, but it can be done. Is there a need for it? (1) The Bible training in the home is small today. (2) About 30 minutes a week, or 26 hours a year is the training in the Sunday School. (3) Comes at an idle time in vacation. (5) The teachers need it who teach in the school. How to put it on? (1) Be thoroughly committed to it. (2) Have Sunday School and church committed to it. (3) Charge pastor with its success. Some results: (1) The pastor will put his life into his young folks. (2) Developed teachers and (3) made revival meeting

a success, baptizing many of these in the school.

Dr. W. E. Farr of Grenada spoke on Evangelism. The Board has selected Dr. W. W. Kyzar and Bro. Perry as evangelists, preacher and singer, to do full time work, and have also purchased a good tent. Prepare for the meeting, advertise, pray and then have a band of committees at work. There is a great need for this evangelistic work everywhere. We have got to save this situation.

Bro. Auber J. Wilds, State B. Y. P. U. Secretary, presented the B. Y. P. U. work. He said he saw diamonds in our boys and girls and to save and train them in the work of the B. Y. P. U. We have thousands of diamonds in the rough in Mississippi, let us find them and shine them. The report gave much information as to growth: We have 17,739 unions in the South with more than 500,000 in attendance. 94,500 awards were given out in 1924. In our state there are 1,150 unions with 35,000 members and have given out 5,164 awards this year. Miss Mary Etta Buchanan will give full time as B. Y. P. U. worker in our state. She is now B. Y. P. U. director in First Church, Columbus. Call on her. Pastor J. D. Franks highly commended Miss Buchanan, as also did Dr. W. T. Lowrey.

The B. B. I. Quartette enlivened the meeting by singing "Where We Never Grow Old". This quartette is composed of Landrum, Martin, and Sides from Ackerman, and Holcomb from Grenada.

Dr. R. J. Bateman of Asheville, N. C., formerly pastor at Meridian, represented the Home Mission Board and spoke on the work. Among other things he said: "I bring greetings from Secretary B. D. Gray. The most dynamic place on earth today is the 17 Southern States. A 50-year program is what the Home Mission Board should set up. If we lose the nation the world is lost. This is the greatest moment of all our history. I had rather live now than in any age of the world's history. If I knew that I would be born at all, I had rather be born 25 years hence than even now. Our Southland is the center of attraction now. What are we going to do to save this great crowd of people. The Home Board is the only agency we have that can meet the needs of this great growing country. We must reach 450,000 people in New Orleans and there are only 4,000 Baptists. We must reach the foreigner on the foreign field with his own people Christianized and sent back to him. We must meet this situation with evangelism. All that the three millions of Baptists need to do is to realize the situation and do what they can. We can only meet the world's need through the Home Mission Board, so we must support this Board. His speech was informing, powerful and well received.

After announcements the Convention adjourned with prayer by Dr. S. L. Morris of Scooba.

(Continued next week)

The churches of Jackson asked for the Convention for next year and the Convention voted to meet there.

The Mississippi Quartette from the Bible Institute of New Orleans greatly pleased the people at the Convention at New Albany.

Pastor Boston of Winona baptized twelve and welcomed two others who came by letter in a meeting in which he was assisted by Brother Crittenden of Missouri.

Pastor Welch has resigned at Canton. He has done good work there as everywhere he has been and we hope some good church in Mississippi will immediately avail itself of his service.

Brother N. A. Edmonson resigned at Lexington to accept the call to Chalybeate Church in Tippah County. This is a live church in an important center, as the County Agricultural High School is located here.

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B. Y. P. U.

Our B. Y. P. U. Directors' Conference held in Jackson last Friday was every whit a success. We will give a full report of that meeting in next week's Record. Watch for it.

Our State Convention meets this week and we are reporting 1,150 B. Y. P. U.'s and have awarded during the year more than five thousand diplomas and seals for B. Y. P. U. Study Course Books. It has been a good year, good progress has been made and we enter the new State Convention year with renewed zeal for even greater things.

The Eight Point Record System is best for the B. Y. P. U. When ordering your record supplies for your B. Y. P. U. be sure and state that you want the EIGHT POINT system.

A good book is a splendid Christmas gift. Our Baptist Book Store, Jackson, Miss., will serve you in helping you to select suitable books for these gifts. Our Sunday School Board has just printed a very fine book that will be suitable for such a gift, "Play Fair Professor". Get it for your friend or loved one.

The General B. Y. P. U. Organization is solving many problems for the B. Y. P. U. It establishes the Training department of the church, and puts it on the same footing with the other departments of the church. Write us a card asking for the tract on the General B. Y. P. U. Organization.

The Jackson B. Y. P. U. Training School

The Jackson City B. Y. P. U. held its Training School last week with all four churches in the city co-operating. It was perhaps the best school the city has had, taking everything into consideration. The attendance was fine and the spirit of the meeting superb. Mr. Gaskin, the President of the City B. Y. P. U., had things well planned and he carried out his plans in a fine way. The Excelsior B. Y. P. U., an Intermediate union of Calvary Church, won the banner almost every night. This union made a record last year that they were not willing to lower this year, and although they won, the other unions made very fine showings. The Juniors had their classes each afternoon in their own church, but were counted of course as a part of the Training School. The evening meetings were held at the First Baptist Church and six classes were taught. Mr. T. H. Farmer, B. Y. P. U. Secretary of Oklahoma, taught a class in "A General B. Y. P. U. Organization", Rev. E. E. Ballard taught a class in "The Plan of Salvation", Mrs. R. B. Gunter taught "Pilgrim's Progress for the B. Y. P. U.", Mr. Wilds had a class in "The Senior B. Y. P. U. Manual". The Intermediate classes were taught by two Mississippi College men, Mr. Merrill Moore and Mr.

Robert Smart, Mr. Smart teaching the Manual and Mr. Moore Training in Christian Service. The inspirational hour and the devotional periods each evening were well provided for and were very helpful in making the school a success.

Simpson County B. Y. P. U. Convention

On the first Sunday in November the Simpson County Associational B. Y. P. U. held their annual convention. The convention was held with the Braxton Church and although it was a rainy day there was a goodly crowd in attendance. President T. L. Everett had a well planned program and although some of the ones on program could not be there, the program was carried out in a fine way. It was the privilege of your State Secretary to be there for the morning service and speak to the convention. It was an inspiration to do this, for those in attendance were there, not for a picnic, but for the purpose of listening in and having a real part in the service. The song service was conducted by Mr. Eugie Berry, the welcome address by Mr. B. T. Bishop, President of the Braxton Senior B. Y. P. U., and the discussions in the afternoon were made by Mr. Mangum, Mr. Robert Lee, Rev. J. P. Williams and Bro. Landrum.

Walnut School, Vance, Miss.

We have a report from Miss Mildred Johnson, Leader of the Intermediate B. Y. P. U. at Walnut School, saying that this B. Y. P. U. has been reorganized and that they are doing splendid work. Miss Johnson says in behalf of her Intermediates, "In all of my experience I have never seen a more eager and willing crowd of that age". When you put a fine group of young people like that with a good Leader, the kind this B. Y. P. U. has, you have a real force for Kingdom advancement. A love for the Lord, the work, and the young people are qualifications that every B. Y. P. U. Leader should have.

Keep in mind that the State Sunday School and B. Y. P. U. Convention meets with the First Church, McComb, next March 23-25.

THE STUDENT RELIGIOUS SECRETARY, A TRANSFORMING POWER ON MY CAMPUS

An address delivered at the Mississippi Baptist Student Conference, at Columbus October 18th, by Miss Cordie Williams, a student in Mississippi State College for Women.

It is a great privilege to be allowed to talk on this subject, because I believe that we have one of the best student secretaries on any campus. She is everything that the subject implies—a transforming power.

Probably the best way in which I can show you exactly what our Secretary has meant to us, is to make a comparison. I want to compare the religious work on our campus two years before our Secretary came, with the religious work the

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GOOD

BOOKS

year and a half that she has been with us.

I came to M. S. C. W. in the fall of 1922. The first Sunday spent here will linger long in my memory. When I went to Sunday School, I found only a small group of college girls. They did not entirely fill one small section of the church. About four o'clock, a small crowd of girls began to look around for some one to chaperone them to B. Y. P. U. They searched for two hours, but in vain. No one seemed to be interested in them or in their religious life at all.

In October of that year, several of the State workers, Mr. Wilds, Mr. Byrd, and others, conducted a study course at the church. Ten Baptist girls, out of about three or four hundred enrolled in the college, attended the training school.

Our S. S. Class struggled along during the entire year, only the efforts of a consecrated teacher and a few faithful girls holding it together at all. Sometimes we were able to attend B. Y. P. U. and church, and sometimes we were not. During the next session, 1923-24, Miss Louise Foreman visited our campus. She called a meeting of the Baptist girls, and with great difficulty organized a Baptist Student Union. Only two or three

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meetings were held during the year, and the only work accomplished by the Union was the raising of funds to send a delegate to the Baptist Student Conference which met at Murfreesboro, Tenn.

At the end of that year we had two small Sunday School classes, the Whitfield, and the Euzelian.

And now, behold the transformation!

It was the beginning of the session of 1924-1925, and it was the beginning of a new day in the religious life of the Baptist girls at M. S. C. W.

As the girls entered the library to register for the new session, they were attracted by a huge placard in the corner: **Baptist Girls—Sign Here.** Behind the desk, there was the sweetest looking, curly haired lady imaginable. This was Miss Mary Frances Johnson, our new Secretary, already on the job, and she has been on the job ever since.

Each girl that registered at the desk was given a card with questions something like these on it:

(Continued on page 12)

Sunday School Department

By R. A. Venable

THE SUNDAY SCHOOL LESSON

November 22nd.

Paul Before Felix, Acts 24:10-16, 22-25.

Introduction: In our last lesson we left Paul standing upon the stairway of the castle, just in the act of speaking to the enraged multitude, clamoring for his death. The speech of the Apostle increased the rage of the howling mob. His words dashed them into a frenzied fury. The captain commands that Paul be brought into the castle beyond the reach of the deadly fury of his enemies. The next day the captain called a council of the religious and civil authorities of the Jews and had Paul appear before this body that he might ascertain, if possible, the crimes of which the prisoner was accused. This council came to nothing. It ended in a row between the Pharisees and Sadducees composing the council. The Resurrection was an outstanding doctrine in the Gospel which Paul preached. The Pharisees held tenaciously to the doctrine of the resurrection, the Sadducees stoutly denied the doctrine. Paul was astute enough to call to the front the antagonism of these two sects and throw them into sharp contention among themselves. This policy was effective and so nothing came of the deliberation of the council except confusion. The conflict was so fierce the captain fearing Paul would be torn to pieces, he commanded that Paul be rescued and brought into the castle. Amid the stress and storm of the wild passions of Paul's enemies, the Lord stood by him to encourage him and assure him that he would be preserved and live to testify in Rome as he had in Jerusalem and elsewhere. Paul's enemies were bent upon his destruction. A conspiracy was formed of more than forty men, binding themselves to eat nothing until they had killed Paul. This conspiracy reached the ears of the captain through a nephew of Paul. The captain at once sent Paul away to Caesarea under a strong guard of soldiers, horsemen and spearmen. With this guard Claudius Lysias sent a letter to Felix, the Governor who resided at Caesarea, explaining the nature of the case and the grounds for sending Paul to Caesarea to be tried as a Roman citizen before a Roman tribunal. Such in brief explains why we find Paul on trial before Felix in Caesarea rather than in Jerusalem where our last lesson left him. There were good reasons for this change of venue in Paul's case. One to get the entire background of the present lesson should by all means read chapters 21, 22 and 23. Chapter 24 containing the lesson should be read carefully, as preliminary to the study of the verses comprising the lesson.

1. Five days after Paul had

reached Caesarea, his accusers came down from Jerusalem to witness against him in his trial before the Roman Governor, Felix. The chief priest, Ananias and certain elders, bringing with him one Tertullus, a lawyer, composed the group of accusers and witnesses from Jerusalem, who were charged with the duty of prosecuting Paul before the Roman Court. The change of venue placed the trial under a more favorable environment, one free from the rancor and deadly hate against the prisoner at the bar.

(1) Felix, the judge, had little to commend him, either as a private citizen or public official. He was of base origin, noted for his cruelty and his licentious life. His official reign was filled with ferocious cruelty and sanguinary deeds. His malign and tyrannical administration made his reign one of terror and ended in his recall by the Emperor Nero. One would tremble at the prospective fate of Paul at the hands of such a judge; but Felix had little sympathy for the implacable enemies of Paul. He saw little else in the Jewish nation than that of a hotbed of insurrection, and he did have a high regard for the matchless dignity of the Roman law and of his magistracy as an instrument in the enforcement of its authority.

(2) Tertullus, doubtless a Jewish lawyer, was the attorney for the prosecution. Of this limb of the law nothing is said. We are dependent upon his speech in opening the trial for our estimate of his character and his ability. His fulsome eulogy of Felix in the introduction of his speech arouses our suspicion as to his spirit and methods as an advocate. Through this spokesman of the Jewish Sanhedrin we learn definitely the charges alleged against Paul by the authorities at Jerusalem. There were three charges in the indictment. Treason, heresy and sacrilege. He stirred up insurrections among the Jews, was a ring leader of the sect of the Nazarenes; he profaned the temple at Jerusalem. The Chief Priest and elders confirmed the charges alleged by Tertullus against Paul.

2. Now that Paul's prosecutors had presented their case through Tertullus the Governor beckoned unto him to speak. Paul answered, "For as much as I know thou hast been for many years a judge unto this nation, I cheerfully make my defense; seeing that thou canst take knowledge that it is not more than twelve days since I went up to worship at Jerusalem." (Vers. 10-11.) Paul expresses his perfect confidence in the qualification of Felix to act as judge in his case due to his years of experience and observation as judge among the Jewish people. He knew the rights of the Jews in that Province and the functions of the Roman law of which he was a judge. Besides he had confidence

in Felix's fairness in dealing with every detail of time, place and motive which were material, to arriving at a just decision in the case before him. There was nothing in the charge that he stirred insurrection. There was not sufficient time for fermenting insurrection. The motive which prompted his visit to Jerusalem was not compatible with the spirit of insurrection. He came up to Jerusalem to worship, he had come up with an alms to the poor Jews of Jerusalem given by the Gentile churches and with offerings. (Ver. 17.) To clinch his refutation of the charge of insurrection he says, "And neither in the temple did they find me disputing with any man, or stirring up a crowd, nor in the synagogue, nor in the city." (Ver. 12.) This conduct in the city, during his short stay in Jerusalem was not such as to inspire the spirit of insurrection. Therefore he concludes that their accusations are manifestly false. "Neither can they prove to thee the things whereof they now accuse me." (Ver. 13.)

As to the charge of his belonging to the sect of the Nazarenes and a ring leader, he now gives his attention. This charge he does not meet with a flat denial, but indicates his course by an interpretation of the prophets, whose language he held in common with his accusers to be inspired. "But this I confess unto thee, that after a way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law; and which are written in the prophets having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and the unjust." (Vers. 14-15.) The charge that Paul was an apostate Jew and that he was disloyal to the ancestral faith he resents. He claims a perfect loyalty to the teaching of the law and the prophets. That these inspired documents and the provisional arrangements designed to keep Israel's hope of better things to come, never yielded the richness of their meaning until they found expression in Jesus the Nazarene, the Messiah of God, one who filled the vision of the prophets of the old time, whose coming was dimly foreshadowed in the symbols and types of the law, in all the promises of Israel, were realized and all the longings of Israel's history was the Son of Mary, the world's hope, the world's Redeemer, God's Son, Heaven's King. One who traversed our human world, wore our human flesh, shared our human sorrows, lived for us, died for us, rose for us, passed through the heavens for us, lives and reigns for us, who will come again for us and raise us up from the dead and glorify us with himself. The resurrection is the crowning glory of his redemptive activity. Paul is looking in his interpretation of the old ancestral faith, to the final conquest of Israel's Messiah over death, manifest in the resurrection from the dead, both the just and the unjust. The charge of his abandonment is false and due to Israel's failure to follow the unfolding plan of God in the

world's redemption. Paul had not left God's way but followed it on to the heights where the glory of Israel's God was shining in the face of Jesus Christ. Paul had passed far beyond the Pharisees who cherished a hope in the resurrection. Paul was not the ringleader of a sect, but was keeping step with the mighty multitude of the redeemed who are walking in the way of God's unfolding purpose in Jesus Christ. This way Paul follows in all good conscience. "Herein I exercise myself to have a conscience void of offense toward God and men."

The third charge does not come within the scope of the lesson, but the reader will find it disposed of in verses 17-20. Under a mere pretense Felix postponed his decision, saying when Lysias, the Tribune, came down from Jerusalem he would dispose of the matter. (All Verse 22.) What was the real motive prompting Felix to delay his decision one is left to conjecture. Since Lysias was not invested with judicial authority his coming was not material in the adjudication of Paul's case. Though Felix adjourned his decision to future time he mitigated the severity of Paul's prison life, directing that he be not remanded to his cell and that such indulgence should be extended him as would permit him to enjoy the society of his friends and such kind ministrations as they might render him. Such privileges would greatly alleviate the burdens of his prison life. While Felix' decision of the case was still in suspense our Lesson calls our attention to an interesting episode in Paul's prison life at Caesarea. In this episode Paul does not appear as a prisoner at the bar, defending himself against the charges alleged against him but as a preacher of righteousness, clothed with the spirit and the courage of one of the old prophets. "But after certain days Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul and heard him concerning the faith in Christ Jesus." (Ver. 24.) It is interesting to note the two auditors who held the center of the stage in the assembly convened to hear the noted prison preacher. It is not too much to assume that many others were present to hear Paul concerning the faith in Jesus Christ. Drusilla was the youngest daughter of Agrippa the First. She was married when quite young to Azizus, king of Emesa. She was noted for her beauty and her fondness for adulation. She was a weak and voluptuous Jewess, capricious and weak. She had been seduced from her husband through one Simon, an impostor and magician employed by Felix for the accomplishment of this infernal task. She had married Felix at the time of Paul's imprisonment, was the "leading lady" in Caesarea.

Felix came of low antecedents. He was licentious, cruel and conscienceless. Tacitus tells us "In the practice of all kinds of lust and cruelty he exercised the power of a king with the temper of a slave." He was a moral monster whose cruel atrocities forced the Emperor

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to call him to Rome and depose him from his high position which he had disgraced by the enormity of his administration. These two, Felix and Drusilla, are the outstanding characters in Paul's audience called to hear him concerning the faith in Christ Jesus. The outline of Paul's sermon is not given. The ethical requirements of the Gospel are insisted upon, and the final issue of a life of sin is especially emphasized. Righteousness, self-control and the judgment to come are insisted upon with searching eloquence and enforced with such pungency of argument as to fill the heart of Felix with alarm. Under the mighty blows of the preacher's words the hearts of the wicked pair were shattered and the light of conviction poured in, disclosing the enormity of their licentious lives and the inevitable fate awaiting them in the judgment and to satisfy a morbid curiosity became a scourge, a nemesis flaunting before their vision the terrible tragedy to which their wicked lives were driving them with irresistible and merciless might. "And as he reasoned of righteousness and self-control and the judgment to come, Felix was terrified and answered, 'Go thy way this time, and when I have a convenient season, I will call thee unto me.'" (Ver. 25.) 1. Righteousness, man's duty to man, and his duty to God was an alarming subject to Governor Felix, whose hands were dripping with cruel butchery and assassination. Memory gave up the burial places of the dead, and the victims of his merciless slaughter came trooping before him, crying for vengeance. His atrocious intrigues and the enormities of his licentious life rose before him, vocal with a thousand voices to accuse and condemn. His duty to man had no place in his code of conduct. His duty to God was allowed no place in his private or public life. The pagan gods of Rome he gave no recognition, the God of Israel he cared nothing for, nor knew anything of save the mere name which he caught from the lips of his licentious and debauched Jewish wife, or the devotees of a religious cult whose Pharisaical pretensions inspired his contempt. Felix was godless, impious and heartless. As Paul courageously and unsparingly pressed in upon the hearts of this wicked pair man's duty to men and man's duty to God, the sense of guilt must have seized them with fear.

Self-control is an imperative duty. Man's duty to himself is quite as binding as his duty to God and his fellowman. It is the fundamental since his duty to God and his fellows can never be discharged by anyone who fails to make the most of himself. The suppression of the lower elements of one's nature and bringing them under subjection to the law of God by which they are to be exercised and the cultivation of the higher elements of ones being in conformity to the highest purpose of life are indispensable conditions to the discharge of man's duty to God and man. One who fails to put his best into the task fails in his

duty to God, to man and to himself. Felix had given slack rein to his sensuous passions and appetites. He was libidinous, lustful, licentious, cruel and godless. His life was debauched with the slime and filth of sensuality. Paul knew his man and at him he hurled his arrows of truth with unerring precision and effective force. They cut their way into the hidden source of the moral corruption of a life clothed in the official robes of the empire of which he was an honored servant. His insignia of authority could not shield him against the terrible assaults of the truth contained in the faith of Christ Jesus, about which he wished to hear. The sinful ramparts were broken down and he found no place within which he could entrench himself. He found no relief when passed from righteousness and self-control, to that of judgment to come. The cogency of Paul's reasoning and the directness of his appeal no doubt had prepared Felix for full realization of the certainty and nature of the "judgment to come." The order in which Paul arranged the leading subjects of his discourse was such as to make the judgment the climax of his discussion. Felix shot through with missiles of Gospel truth, pertaining to the whole area of man's duty in this life must look beyond the tide of years and under the leadership of his prison preacher, behold in panoramic vision the final issue of man's earthly life. His powers of vision have been quickened by the appalling disclosures of Paul's reasoning concerning righteousness and self-control. He would under the terrible sense of conviction adjourn the meeting but he is now under the spell of the mighty prison prophet of God and durst not do other than sit in dismay and listen to an unfolding of "the faith in Christ Jesus." One could wish the very words of the preacher in portraying the certainty and nature of the judgment scene were given. Felix heard the words, he saw the picture and felt its tremendous reality from which neither his authority nor his character could afford any escape. Like a wild beast overcome and caged he could do nothing but crouch down in terror. The very heavens above him seemed lurid with the fiery indignation of the avenging God. Within him, and above and about him, everything seemed resonant with the note of indignation and wrath against all ungodliness and unrighteousness of men who hold down the truth in unrighteousness. "Felix was terrified," every fiber of his being trembled in terror under the mighty pressure of the judgment scene. But the appalling reality of a judgment to come did drive him in search of safety against that day. Alas! poor Felix was so tethered by the bonds of sin that he could not break away from his captivity. He was so enslaved by the love of sin that he could not, he would not, free himself from the inevitable disaster which his wicked life invited. He beat back the promptings of his better nature and stifled the best impulses of his

heart, and soothed his terrified soul into silence by postponing for a season the decision of the most momentous question that ever clamored for an answer. "Go thy way for this time, at a more convenient season I will call thee unto me." Felix threw away his opportunity, not by an out and out rejection, but by postponement. The lesson of the awful consequences of delay is important. Too late will be the cry of many a lost soul.

Courtland

I just finished a meeting at Dividing Ridge for Bro. L. E. Roane. He could not be with us, for he was teaching. He has the work well in hand. The interest was good from the first service. The weather prevented us from going on to the last of the week.

My work is growing some. I am serving a field. Courtland has received five members this year; they have finished paying for the pastor's home; this has been a task for this little band. They have made some other improvements on the church and home.

Pope has been building. They have one of the finest little church houses in all the country, with fine Sunday School rooms and baptistry. They received five this year into the membership. They are trying to help in the denominational work.

Tacoma has made some progress. They received two members and improved their church some.

McIvor is one of the churches that was totally destroyed by the storm about a year and a half ago. The noble band there responded to their leader. In a few weeks after they started they finished the house and are now trying to equip it. The committee reported that the debt was paid and, besides buying an organ, lights and other things they have a fine Sunday School and a weekly prayer meeting. The work is going on in a great way. They received five into the church and paid some on our denominational work. I think they will do better next year.

Enid is also one of the churches that I am serving. They have received one in the church. We have not had our meeting yet.

I am trying to push the work for Blue Mountain and our State work. The weather has hindered this work so much. There is so much cotton in the field.

Yours for better service,
S. H. SHEPHERD.

From R. S. Gavin

My permanent address is 3002 9th Street, Meridian, Miss. For a little while I thought I would locate in Laurel—and got it into The Record that way. But the above address is correct and I hope permanent.

My pastorate at Quitman closed the first of October. And I had some folders for fall meetings made to send out to the pastors of the State. But I have not only not had time to hold any meetings since the middle of September. I have not even had time to send out the fold-

ers. As most of the brethren know, my son, Withers, and I own two county newspapers—the Clarke County Tribune at Quitman, Miss., and the Sumter County Journal at York, Ala. Early in the fall Withers decided he must go to Chicago for a few months' special study, provided I would manage both papers during his absence. I readily consented to do so, for I think every young man who wants to go to school should be encouraged as long as he wants to go. So I have been strictly a newspaper man for the last two months—an honorable position I shall continue to hold for the next several weeks. This work on both the papers, coupled with the extra work of dividing up our household goods, moving a goodly part of them to our farm near Meridian and the balance to our apartment in Meridian, has kept me just a bit busier than I used to think I could be.

I make this explanation because I want the brethren to know why I have dropped out of the firing line for the last several weeks. Of course, the revival season in Mississippi is now practically closed for the present year. After a short while, with Dr. Lipsey's permission, I hope to revive the Department of Evangelism in The Record. Then too, if the brethren want the Evangelistic Bulletin printed again, I shall be very glad to begin that work with the beginning of the new year.

If my plans work I shall be ready for evangelistic work for all my time when the next season begins.

R. S. GAVIN.

Meridian, Miss., 3902 Ninth St.

DERMA

The Baptist Church here has called Rev. F. Z. Huffstatler, who was reared in North Mississippi, and has just completed at the Seminary in Texas.

Brother Huffstatler is an able, eloquent, Godly man, sound in the faith and zealous in the work, and the church called for half time and he, with his esteemed wife, will move here soon and the people of the town and community congratulate themselves for being so fortunate in securing this good brother as pastor, and to have him and his good wife in our midst. W. S. SHELTON.

An Irish sheriff had to serve a writ on a clever young widow, and, on coming to her residence, said very politely:

"Madame, I have an attachment for you."

"You have?" said she, blushing. "Then I may tell you that your affections are reciprocated."

It was the sheriff's turn to blush, and he explained.

"You don't understand me, madame. You must proceed to court."

"Well, I know it's the year after leap year," she replied, "but I'd rather you did the courting yourself."

"Madame," he said sternly, "this is no time for fooling. The justice is waiting."

"The justice? Well, I suppose I must go, but it's so sudden, and, besides, I'd prefer to have a priest do it," was the final answer.

(Continued from page 9)

Did you bring your church member?
Can you teach a S. S. class?
Can you do personal work?
Have you ever led a Jr. or Int. Y. P. U.?
Do you play any musical instrument?
Do you sing?

You see, Miss Johnson was on a "talent search". She wanted to challenge every girl, and give her something to do in which she would be fully interested.

After this, things took place so rapidly that it is impossible to enumerate them all. A small room, called the "Baptist Room" was opened just across the street from the college. Here are just a few of the things that took place in that room during the session:

1. Study courses were held almost every week, with the result that 383 awards were given out during the year—Sunday School and Y. P. U. awards. Also two classes in Bible were taught during the year.

2. A Baptist Council was elected, and started to work.

3. A Life Service Band was organized consisting of all those who had volunteered for Home and Foreign Mission Work.

4. A Y. W. A. was organized with 20 girls enrolled.

5. A noon-day prayer meeting was started.

With all of this work going on, and with almost 400 Baptist girls enrolled in the college, you can readily see how one small room would be inadequate for all of the work. About this time, Miss Johnson and our pastor, Bro. Franks, had a vision—no, they had had it from the very first. This vision was in the form of a large brick building with a huge auditorium, and several small rooms, where the Baptist students of M. S. C. W. could meet and carry on their work. Only those girls who stayed at the Baptist Room all day—will have any idea how hard Miss Johnson and Bro. Franks worked for that building.

Well, to make a long story short, we did not get the brick building, but we did get our pretty little green "Baptist Workshop".

Today, we have 350 Baptist girls at M. S. C. W.; 288, all except 62 are active members of the Sunday School, and I want you to remember that S. S. and church is not compulsory in State schools, and we get no credit at all for the study course books that we take.

Fifty B. Y. P. U. awards have been given out since the opening of school. Large crowds attend our noon-day prayer service, which has been continued from the very first day it was organized.

Our Life Service Band has grown from 9 to 25. We have a life campus Council, and our Y. W. A. now has 25 members.

One hundred twelve girls have already subscribed to the Baptist Student Magazine.

These things are only some of the visible results of having a Student Religious Secretary on our campus.

What her life and influence have meant to us, eternity alone will reveal.

And now, I want to tell you of a vision that I have in my heart. I can see a Baptist building on the campus of every college within the limits of the Southern Baptist Convention. And in that building there is a Student Religious Secretary leading the young men and women into fuller and richer lives of service—lives in which Christ is truly crowned, and made CAMPUS COMMANDER.

JOTTINGS FROM LOUISVILLE KENTUCKY

October the twenty-first was our first Missionary day of the session. It was true to the ancient form and custom, one that has been in vogue throughout the history of the Seminary, full of Missionary spirit.

Brother B. B. Hilbun is President of the Missionary Group, and for the first meeting of the year had a very attractive meeting—introducing one to the other, which was directed by Brother Tyler of Picayune. Brother G. F. Winstead led the devotional, reading Matt. 6:9-13. Mrs. G. F. Winstead, nee Miss Maye Bland, formerly of Meridian, who became Mrs. Winstead the past summer, is our very efficient secretary.

As a program committee for the present year there was appointed Miss Wilma Bucie of Verona, who is the teacher of "W. M. U. Methods" in the W. M. U. Training School; Miss Evie Landrum, Clinton, and who is also the sister of Miss Minnie Landrum, now in Brazil, whom we remember with many another, wishing for her a still larger success as she teaches there, and Brother Howard E. Spell of New Hebron, recently on the Sunday School Board of Mission Work with Brother J. E. Byrd. The Committee on Social affairs is composed of Brother W. M. Taylor of Oxford. We all love Murry—he is one of our volunteers, finishing this year, and may the Board be able to send forth

these with so anxious hearts to the fields to which they feel called. Associated with him are Miss Edna Evers, of Belzoni, and Mr. W. E. Farr of Meridian.

All Mississippians did not answer to the roll call on the first day, though we had 21 who made reports of activity during the summer and the first month of school. During the summer (May, June, July, August) our group paid to Benevolent purposes \$286.10; designated gifts, \$136.50, totaling \$404.60. For the month of September, Benevolences \$69.50 and designated gifts \$296.75, totaling \$770.85.

After the hour of state group meetings all came together in the Norton Hall Chapel and had reports of the work being done in the various activities of the student body, on the street corners, in the hospitals, teaching in the churches of

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Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will net you \$90 to \$300 per month. You can work from your own home; all who sample your bonbons become regular customers. Mary Elizabeth started her candy kitchen with \$5.00 and has made a fortune. Cannot you do likewise? I will tell you all about the business. Now is the psychological time to make big money. Write today. Isabelle Inez, 319 Morewood Bldg., Pittsburgh, Pa.

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We are greatly crowded for the coming session, but are engaged now in rushing preparations to care for the overflow.

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the city in Sunday Schools, B. Y. P. U.'s, shops of the city, etc.

The last hour was given to Dr. John R. Sampey, who brought us a real Missionary Message. Dr. Sampey visited Brazil this last summer. Went at his own expense, visited his baby daughter and son-in-law, and grandchildren and preached all over Brazil—as much as possible. It was a report of that trip that he gave. Telling how that he was so gladly received in every instance, as he preached in various places, using something like 15 or 16 different interpreters. He spoke in the schools, churches, etc., held meetings for the local ministers, who would interpret his message to their congregations, while some would come to train their English attainments, as they study our language, etc.

We cannot begin to report his message here. That Brazil is a field of opportunity let it suffice to say that since returning home, Dr. Sam-

pey has refused all offers for engagements for the next summer, and has arranged with his church that he shall again go to Brazil, and he speaks it as his impression now to go there each summer, as long as health and strength is sufficient for the task of preaching to them, a people without a shepherd, the glad tidings of the dear old Book, the saving power of our Lord Jesus Christ.

—J. H. Gunn, Reporter.

Be ready for the Every Member Canvass for the 1926 Program by December 6th. Complete the Can-

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vass by December 14th. Report amounts subscribed for denominational work to your Associational Organizer that he may report same to the State Board Office.

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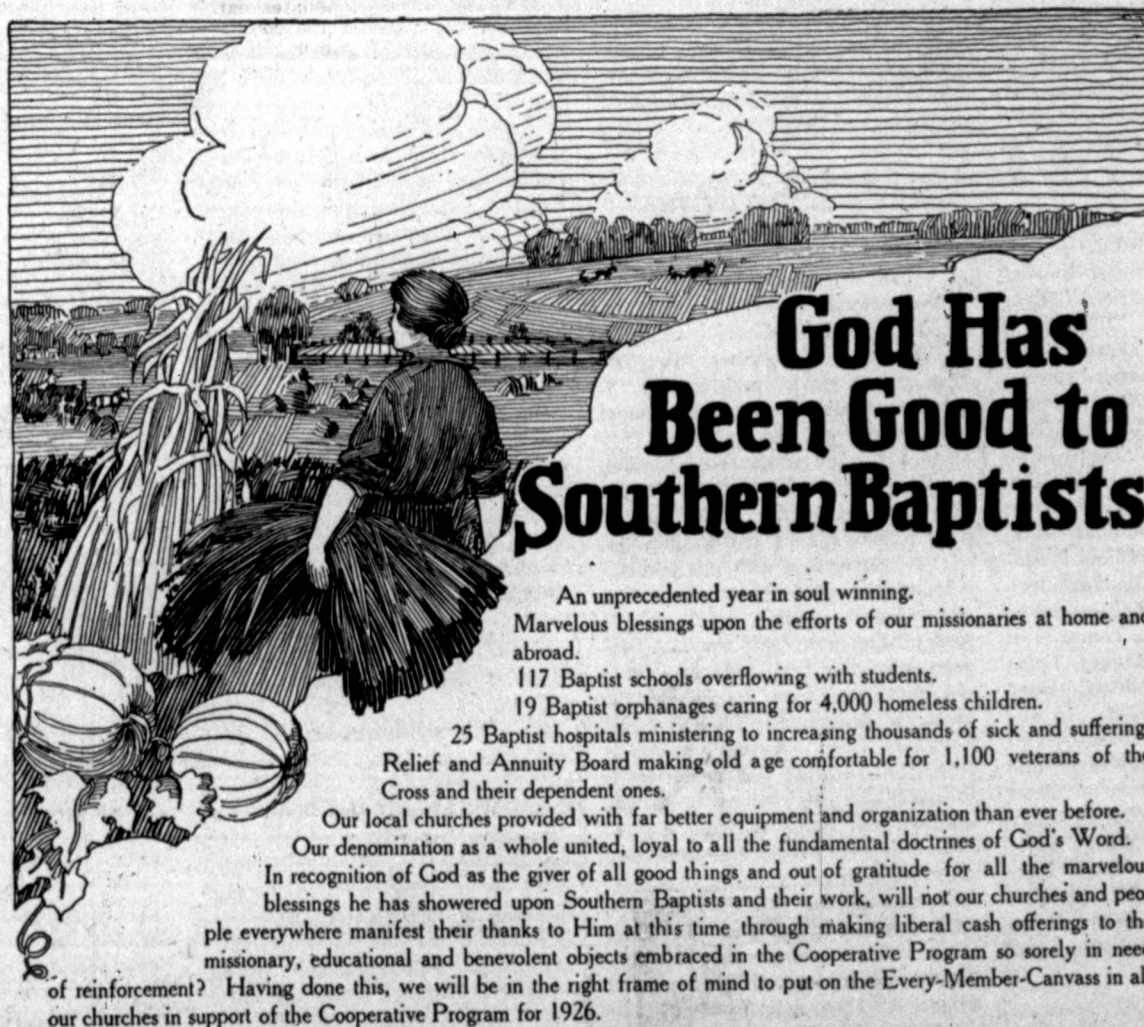
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Gulfport, Miss.



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An unprecedented year in soul winning.
Marvelous blessings upon the efforts of our missionaries at home and abroad.
117 Baptist schools overflowing with students.
19 Baptist orphanages caring for 4,000 homeless children.
25 Baptist hospitals ministering to increasing thousands of sick and suffering.
Relief and Annuity Board making old age comfortable for 1,100 veterans of the Cross and their dependent ones.

Our local churches provided with far better equipment and organization than ever before.
Our denomination as a whole united, loyal to all the fundamental doctrines of God's Word.
In recognition of God as the giver of all good things and out of gratitude for all the marvelous blessings he has showered upon Southern Baptists and their work, will not our churches and people everywhere manifest their thanks to Him at this time through making liberal cash offerings to the missionary, educational and benevolent objects embraced in the Cooperative Program so sorely in need of reinforcement? Having done this, we will be in the right frame of mind to put on the Every-Member-Canvass in all our churches in support of the Cooperative Program for 1926.

COOPERATIVE PROGRAM COMMISSION

COLLEGE COLUMN

M. S. C. W. NEWS NOTES

Student Conferences.
The Alabama Student Conference which met last week-end in Tuscaloosa was a decided success from every standpoint. The attendance was some larger than the Mississippi conference. The program was entirely different, but was splendid. The speakers were different, too. Their slogan was "The Challenge of the Christian Ideal." This was defined as the conception and aim of life as presented in the New Testament. It is that life is a sacred trust from God, committed to our custody and upon us rests the responsibility of using it under the direction of God. Almost every week-end now some Student Conference is meeting in a Southern State. Let us remember these meetings in our prayers.

S. S. Study Course.
The first of a series of Sunday School study courses will begin this week. The first book offered will be "Teachers That Teach." Following this will come a two-week's course in Bible, and early in December there will be an additional Bible course. Many are expected to sign up for each of these classes. As a result of the week's H. Y. P. U. work of Mr. Wilds and Mr. Farmer there were 43 awards given out.

Membership Committee.
Because of the new members continually being enlisted in Sunday School the above committee has been enlarged. There are 23 girls on this committee now, and they meet every Monday at 4 p. m. to "check up" on the absentees on Sunday. The three new members are Ruby Smith, Ruby Gaines, and Lavada Ryals.

Mr. W. S. Robbins, Superintendent of the Senior and Adult Department of the First Baptist Sunday School, taught the Whitfield College Class on last Sunday. He says it was an inspiration to speak to this splendid body of young women. Myrtle Baker of Meridian, is President of this class, and Lillian Broadway is the Secretary. There is an enrollment of 184. The following members of this class made 100 per cent for the month of October: Myrtle Baker, Doris and Lillian Broadway, Louise Woods, Gladys Guest, Myra Hudson, Ruth Jenkins, Idelle Little, Lorye Mangum, Irene Pope, Lizette Pope, Mabel Rogers, Lotta Skelton, Louise Woodruff, Ellen Walker and Estelle Dent. In the Phebean class: Lena Courson, Cammie Morris, Ruth McKenzie and Georgia Williams made 100. Those making 100 per cent in the Euzelian class were: Verbie Whittington, Hilda Corruith, Georgia Eitel, Hortense Creekmore, Beulah Grimes, Ona Hendon, Maxine Kelly, Jerry Norsworthy, Cordie Williams and Edna Wallace.

Class in Bible.
Beginning the 15th of this month a class in the Life of Christ will be

started, and will run daily until the course is completed. A large number are signing up for Bible this year. The first week in December, Pastor Franks will give five lectures on "Outstanding Women of the Old Testament." After Christmas a character study of the Twelve Apostles will be offered. The girls seem to be especially interested in the Bible classes.

Post-Graduate Course.
At last we have started our post-graduate work in the Sunday School course. There are five enrolled in this class, and while it is individual work, we meet once a week to work together. During the week the members work on their books also. We hope to have some post-graduate members before the year is out.

Davis Memorial Church, Jackson
We have been very cordially received by the people of Davis Memorial Church. A goodly number of the people filed into our home last Tuesday evening and administered a "heavy pounding" to us. But we received it patiently and gratefully.

The work is starting off well. There have been additions every Sunday so far. We are joining joyously and earnestly in the city B. Y. P. U. training school. Four delegates have been elected and all are planning to attend the convention at New Albany.

Good work has been done by former Pastors Hudson, Flowers and others. May the Lord enable us to keep the good work going in a splendid way. The church is located in a section of the city that is growing very rapidly. May the Lord's cause grow as rapidly as the other causes. We covet the prayers of The Record readers.

Sincerely,
D. H. WATERS.

THE OPENING OF THE EASTERN BAPTIST THEOLOGICAL SEMINARY

The newest of all of our Seminaries opened its doors to students on Tuesday, September 22. The first chapel service was held at 11 A. M. on the same day. The chapel was crowded and the spirit was very fine. Fifty-five students enrolled on the first two days. The enrollment this morning, October 12, has passed seventy, and others are coming.

The preparation and the scholarship of the student body measure up unusually high. A large per cent of the men have the B. A. degree from the best colleges, North and South, and have applied for the Master's degree in Theology and Religious Education. This seems to be a good showing for a new institution. The indications now are that we will enroll at least a hundred students within the next two or three months.

There are nine full time professors and seven instructors. Dr. Barnard C. Taylor, heads our Old Testament Department. He is regarded as one of the most eminent Old Testament scholars in this country. Dr. W. W. Adams, heads our New Testament Department. He was a

Fellow for the past three years with Dr. A. T. Robertson at Louisville Seminary and took his degree of Doctor of Theology from that institution last May. The other members of the faculty are graduates of the best colleges, seminaries, and universities in this country.

Early in May our Trustees purchased two fine buildings on South Rittenhouse Square at a cost of nearly \$300,000.00, equipped and furnished. Nearly all of the accommodations in these buildings have been taken by students. A few others could be accommodated.

Telegrams and letters have come from many sources congratulating us on the fine opening of the Seminary. The outlook is promising.

—Charles T. Ball.

1814 S. Rittenhouse Square
Philadelphia, Pa.

SOME MEETINGS

I have not reported these meetings because as I thought, was too busy and then I am not a good reporter.

Five meetings were held near Blue Mountain with the resident pastors, except Brother Randolph who lives near New Albany. These pastors are Brethren Gullet, Fry, Wages and Randolph. These are fine men and are doing a noble work and their churches are in love with them. There were sixty-seven from these churches baptized and many joined by letter and statement.

Two meetings were held in South Mississippi, with Brethren Hendrix and Walker. Brother Hendrix lives at Sandersville and Brother Walker at Kokomo. These men have the seal of God on their ministry and there were thirty-eight baptized in these two places and some by letter. One was in Luxora, Ark., with Brother J. L. Newsome, the pastor. This is a great church with large possibilities and they are going forward in a great way. Here there were twenty-seven baptized and several joined the Methodist church.

Then one at Benoit with the popular pastor, Youngberg. He is consecrated to his task and does no shoddy work but a permanent one. As you may know this is a Union church. Three denominations hold services in the one house. Here we had large crowds both morning and evening. Six joined the different churches, three joining the Baptist church.

There were in all my meetings reported here 130 baptized and many otherwise.

I am in my third year at Blue Mountain and am enjoying it to a marked degree. The membership is co-operative and follow in a most aggressive way. Have received into the church some 245 and baptized 123. Many of these live in Blue Mountain. The congregations are larger this year and most inspiring. Our college president is consecrated, scholarly, magnetic and diplomatic. He is leading in a great way.

Come to see us when you come to the Convention in New Albany.

—W. R. Cooper.

IN MEMORIAM

In Memoriam

Mrs. D. D. Wilkins, born August 14, 1845, passed away to the heavenly home August 18, 1925. She had long been a member of the Baptist Church, always attending its services when she could possibly be present, being feeble in her last years. However weak in body, she was strong in the Lord, and her presence was an inspiration to her friends.

Mrs. Wilkins possessed Christlike attributes of character. Under all circumstances she had that peace that Jesus gives to those who trust Him. In every experience she saw the hand of God, and resigned herself to His will. Her friends testify to her many Christian graces and her children rise up and call her blessed.

Our loss is Heaven's gain. May we strive to emulate her example in the prayer of every member of this church.

"There is no death,
The stars go down to rise
again on fairer shores."

Mrs. O. S. Winborn,
Mrs. Lillian Wray,
Mrs. M. F. Herring,
Committee.

In Memoriam

The Baptist Sunday School of Rolling Fork, Miss., mourn the passing of Brother M. Russell, who died at the home of his daughter, Mrs. E. R. Passmore, Jackson, Miss., Oct. 17, 1925.

Bro. Russell was an Elder in the Presbyterian Church at this place, and also Superintendent of the Sunday School. Before the Presbyterians organized a Sunday School he worked with the Baptist Church, of which his devoted wife was a member. For some years he was Superintendent of the Baptist Sunday School, so he had the unique distinction of having served two churches as Superintendent of Sunday School. No man in our town was more honored or respected; he lived a life above reproach.

Therefore, be it resolved by the Rolling Fork Baptist Sunday School:

1st. That this Sunday School has lost a dear friend and supporter whose memory we shall ever revere.

2nd. That we extend to his sorrowing children our deepest sympathy; we knew his worth; we know your loss.

3rd. That we send a copy of these resolutions to The Baptist Record and a copy to his family.

Done in conference, this the 25th day of October, 1925.

Miss Olive Alexander,
Mrs. J. S. Cook,
Mrs. Doss Shropshire,
Committee.

Be ready for the Every Member Canvass for the 1926 Program by December 6th. Complete the Canvass by December 14th. Report amounts subscribed for denominational work to your Associational Organizer that he may report same to the State Board Office.

IN REPLY TO BROTHER J. W. LEE

By S. J. Rhodes

In Brother Lee's article in the Record of Sept. 20th, he accuses me by insinuation of trying to "ridicule", "intimidate" and misrepresent him, that I am not a good reasoner, nor a logician. To some of this I am forced to plead guilty, but not all. Brother Lee in an effort to answer my article in the Record of Aug. 20 has supposed a case of a church having trouble with some members as to the plan of salvation, and a Committee is appointed to prepare a statement of their beliefs, and in that statement they say "man is saved by grace through faith", but fail to add "not by works". I wonder if Brother Lee can see where there can be left any possibility of a man saying that man is saved by works after he has said that man is saved by grace. Certainly the two terms are just as opposite each other as they can possibly be. If I were a member of that church that said man is saved by grace I would be satisfied because they could not say he is saved by grace without doing away with every possibility of works. However, if the majority of the membership of that church said it is best to add "not by works" I would gladly submit to their decision without a word. In either case I would feel that I was a member of a perfectly orthodox Baptist New Testament church. Brother Lee seems to be perfectly satisfied with all the statement of the Convention as to our doctrines except the one that deals with the "Creation of man", and at the same time the Convention in stating "the way of Salvation" says man is saved by grace, but they failed to add "not by works". Perhaps he has not read that one. In Pendleton's Church Manual on page 47, article IV "Of the Way of Salvation", it says: "We believe that the Salvation of sinner is wholly by grace"; but fails to add "not by works". Baptist churches have been adopting this statement of faith for years and have been considered orthodox, and I have never heard of any Baptist bringing it into question until Brother Lee says it is not satisfactory to him. Now if Baptists wanted to add "not by works" I will not object, but it will not alter the case in the least, and the three words that Brother Lee is contending for, "not by works", are in the New Testament.

If that church that Brother Lee supposes should adopt a statement of faith saying man is saved by works and I would get out and join a church that says a man is saved by grace and even in that case if I were dissatisfied I would not try to use the publication of that church to destroy the confidence of the members in their leaders. When there is a large majority in anything, it is always considered that the minority is wrong. Of course this is not always absolute proof, but it does seem to me that when the majority are men who have done so much for the cause of Christ as the men who drafted the statement

at the Convention, and also the ones who voted with them are people who have done as much perhaps to prove their integrity as the ones who are objecting to the action of the majority in the Convention; it looks like there might be a possibility of these brethren making a mistake.

Brother Lee says "the Convention refused to say except by inference that man did not come into the world by evolution". This is just about equivalent to saying that the Bible refuses to say except by inference, that man did not come into the world except by evolution. Southern Baptists simply took the scriptures at what they say, and did not feel that they had a right to add anything to the scriptures. I do not feel that this charge against the scripture has been in any way justified in any of the criticism that has been offered by the brethren who are dissatisfied. Brother Lee asks the question, "When did it come to pass that Baptists should think more of the reputation and influence of their leaders than they do the integrity of the word of God?" This is also an unjust charge that Brother Lee has failed to explain. He is saying by inference that Southern Baptists repudiated the teachings of the Bible and took the teachings of the leaders.

Brother Lee says in referring to my former article: "Just here let me exhort my brethren who voted with the 2,013 to please meet reason with reason, logic with logic, and scripture with scripture. But please don't meet reason, logic and scripture with ridicule. If some of us are ever quieted it will be by brotherly scriptural reason and not by intimidation, ridicule and misrepresentation". Allow me to say to Brother Lee right here that I believe the brotherhood will be willing to do this when such is produced. It is not my intention to try to intimidate or ridicule any one in my article, but merely to let it be known that we did not all consider things as bad as Brother Lee and some of the other objectors did. Brother Lee has been using a large portion of good space in the Baptist Record now for several weeks to ridicule 2,013 Southern Baptists for voting in a way that is contrary to his way of thinking. If I said something in my other article that seemed to be ridicule I am sorry, for I believe these things should be dealt with in all seriousness. I did not even appreciate the dog story in the Record some weeks ago that took lots of space and compared two outstanding preachers to two dogs. I think this reached the height of ridicule. He does not tell just what he has reference to when he says by insinuation that I have misrepresented something.

He says further, "Let me frankly remind Brother Rhodes that those of us who are discussing this matter have never charged 'the 2,013 with voting in favor of evolution'. We say that they did not vote against evolution except by inference". Suppose I say Mr. Jim Smith is dead, do I only infer that he is not alive? And would Brother Lee say because

I do not add and not alive that I have said by inference that he is still alive even though I have said he is dead? Is that the kind of "reason and logic" he is talking about?

I renew my charge that Brother Lee and those who are leaving the impression on the people that Southern Baptists did vote in favor of evolution are doing harm to the Mission program of Southern Baptists. There are in the part of the state where I live a large number of "Land marks" who are openly saying that Baptists in the Convention voted in favor of evolution. Brother Lee admits that this is not true, but he is one who is furnishing them as much room for what they are saying as any one else.

Now, I do not propose to go further in this discussion, for I do not believe any good has come from any of the articles that have been written on the subject, and I think Brother Lee and myself have used all the space in The Record we are entitled to. I think it can be used for something that will be more edifying.

FROM BRAZIL

Bello Horizonte, Minas, Brazil,
Rua Rio Preto 670 (Street
Black)

Dear Friends:

We finished the language school in July, and came immediately to Bello Horizonte, the capital city of Minas—the State in which we plan to do evangelistic work. This interior State is larger than Texas, with over six million people, and there are but three evangelists, one school man and one book writer, besides a single girl in the school. Preaching in three places, three times a week all the year round. It would require Mr. Appleby and the other two evangelists over a hundred years to reach all of the people of this great State.

Our part of the State will be the farthest to the interior, called "Mineiro Triangle," larger than Missouri, to where we shall move later when the Morgans return to Collegio Baptista, and when revolutionary conditions clear up. At present we are helping with the school, and reaching out in evangelistic work when it is possible. We plan to locate centrally in this section of the State, where there is but one church, start work in a city of seventeen thousand, and reach out as fast as wise. There are but two Christians in the town, and imagine the beginning without building, equipment or anything else but God's wonderful promises to us.

College Baptista here was born out of necessity. When the Maddox family came here to start work it was so unpleasant for their children in school that they refused to go—certainly they would not bow to images or kiss crosses. Then Mrs. Maddox started a school in a little rented store room that grew as the work grew. Bro. Maddox prayed and watched for property, but each time his plans were defeated, because the lawyer's wife confessed all the plans to the priest. Finally

he located a wifeless lawyer that secretly manipulated the buying of the choicest property in town without the knowledge of the priest.

At the auction sale, when final settlement was made, the lawyer called to Bro. Maddox to come pay for the property, and a priest yelled out, "Where did that thief get so much money?" They paid \$30,000 and today it is worth \$300,000, but the property is on it, the buildings are very inadequate for the needs.

Our home is always open, of course, to the student body, and it's a pleasure to sit in the office here and work, while they sing around the piano out there the beautiful songs of Zion to the same tune that you have in the hymn books there. Saturday evening we are giving the girls a candy party.

Minas is one of the strongholds of the catholic religion. Even here in the capital city, where you find the most intellectual, I can stand on our front porch and see the idol shelves in neighbor homes covered with saint images. As the old Roman heathenism had its gods and goddesses of love, war, thunder and what-not, so this papal Romanism has a patron saint for love, mar-

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age, birth, health, etc. Thus the saint is petitioned for whatever is desired, and if Saint Anthony on the idol shelf does not and marriage as requested by some lonely girl, he is probably thrown under the bed or hung head first in the well.

The Roman calendar is divided into three hundred and sixty-five saint days, with one day for All Saints to be sure that none are neglected. One night we heard about what you hear there the Fourth of July, with the noise of fireworks and guns far into the night. We learned that Saint John the Baptist was supposed to have had his birthday that day, and though about all that was known of him was that he was one of the many saints, he was receiving the noisy homage of the streets. Another day the bread and wine, supposed to be the actual body, and actual blood, of Christ was being ridden through the streets.

Oh, so often a lean hand is held through your front door for counsel with this petition that is supposed to be very touching: "I have made a vow to Saint So-and-So and cannot pay it unless you help me." In other words, a blessing has been bought, and money begged to put in the cup under that particular image in the church. As you go farther to the interior the superstitions and ignorance concerning the Catholic church increase. God help us to fill the heart and life, as Peter at the beautiful gate, when he answered the cry, "Silver and gold have I none, but such as I have, I give to thee."

The interior evangelist of this State travels mule back most of the time. There is not always train routes, though railroads are increasing all the time. They have what is called a pack mule, with pockets on either side—one carrying a blanket, clothes, a skillet and some provisions; the other carrying Bibles and leaflets. How I wish you may listen at their experiences: fording rivers, sleeping under the stars at night, or in a dirt house, cooking their own meals under a tree on the way; staying in a straw-covered hotel; opposition, and final victory. O, the stories of hungry hearts found out there, of Bible-made Christians, of years of waiting, of silent persecution. All the heroes of faith are not recorded in the eleventh chapter of Hebrews. Bro. Maddox, for years in this vast field, rides second-class when he goes on the train, lying across a seat for what rest he can get to save expenses, though first-class traveling in Brazil is half of ordinary fare there. Mr. J. R. Allen, another evangelist, is one of the very strongest men in the entire South Brazil mission, speaking the language to the admiration of native and missionary. We live in their home at present—they are leaving on the first furlough in November.

This year is trying in many ways. The debt is heavy, and, of course, it works a great hardship in every line of the work. The missionaries have enough problems without this, and we do beg your prayers and

earnest co-operation with the Board during this time.

The other night, coming from Rio, I watched the hills, majestic and silent, in the moonlight. Here and there a cross was seen in some high place. O, the prayer of our hearts is that we may plant the cross of Jesus Christ not on the hills, but in the heart of lost men and women. It hurts to watch the thousands of humble homes out there in the moonlight, where the story of our Savior has never gone, and where, though working a life-time, we cannot reach.

God help our Baptists of the south-land to be true at an hour like this. Our hearts best wishes to you. How thankful we are for our friends and loved ones at home. What an inspiration your faith and confidence is. Call on us for any service we may render.

In His Name,

ROSALAE MILLS APPLEBY.

Note: Since this was written the husband of this young missionary has passed from Brazil to heaven.

Magnify your group. Each Group in the B. Y. P. U. should strive to be the best group. Each group should have a name, a song, colors, a motto and thus make of the group a unit within itself, but at the same time not losing sight of the fact that it is a part of the entire B. Y. P. U. and should work for the good of the whole.

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A.D. 64.

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